

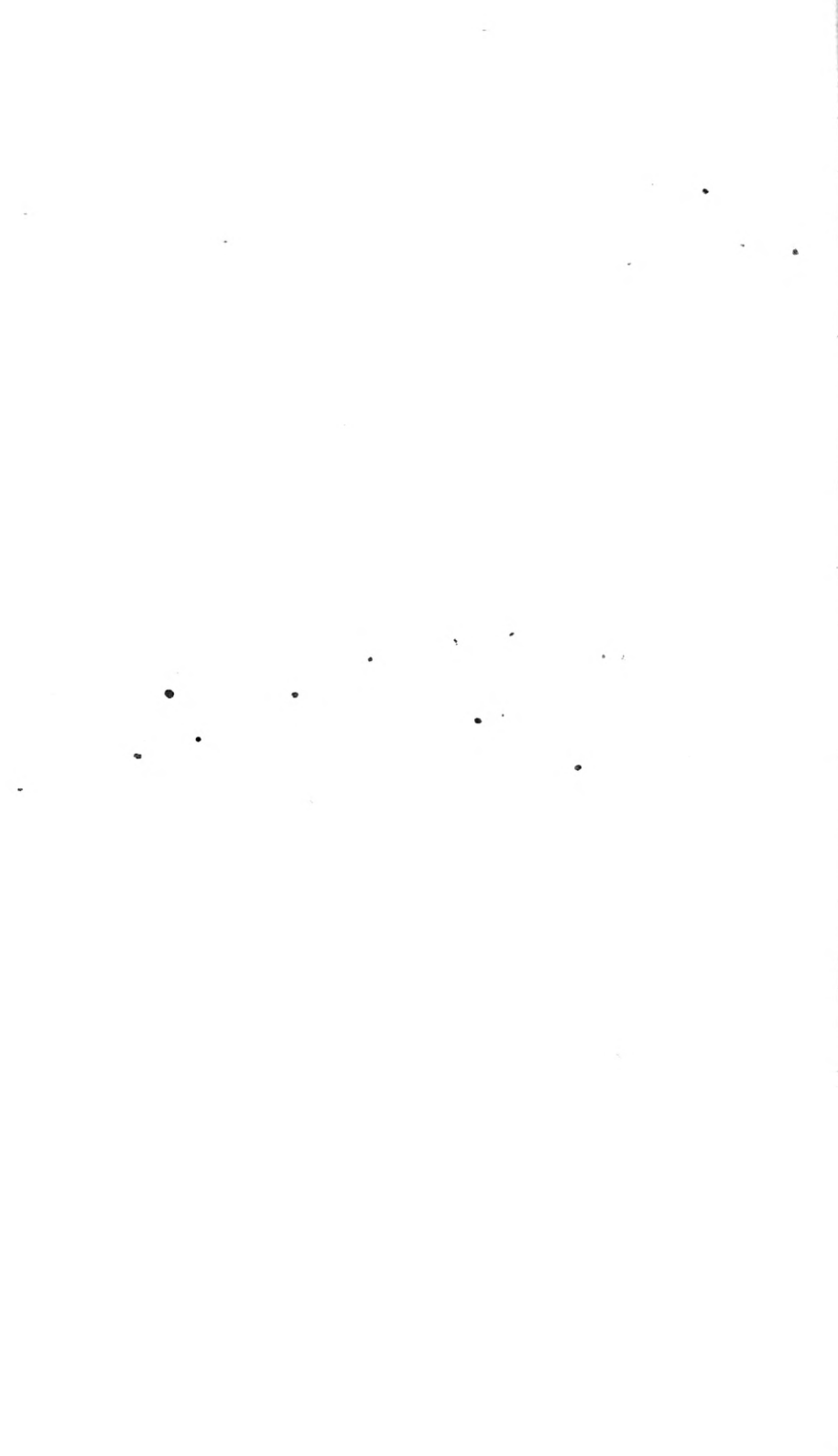


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A BRIEF EXPLICATION
OF THE
PRINCIPAL PROPHECIES
OF
DANIEL AND JOHN,
AS THEY REGARD THE CHURCH OF GOD.

TO WHICH IS ADDED,
AN APPENDIX, CONTAINING AN INQUIRY INTO THE
PROPRIETY OF USING AN EVANGELICAL PSALMODY
IN THE WORSHIP OF GOD.

BY
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P R E F A C E .

As it is the duty of preachers of the gospel and ministers of the word, to furnish their minds as far as they can, with the whole scheme of divine revelation—the prophetic, as well as the doctrinal and preceptive parts—we have accordingly made the prophecies an occasional part of our reading and studies, for a number of years. In order to this, we have read and compared not only the ancient writers on this subject, as Mede, Lowman, Newtown, &c. but the modern writers to which we had access. And not one of them but fully satisfied our mind in regard to the fulfilment of some of the prophecies, and thereby furnishing an additional proof, that the Old and New Testaments are a divine revelation; yet we saw, or thought we saw, some defect in their several schemes of interpretation. And to encourage young ministers to an occasional study of this highly interesting subject, we would remark, that what appeared dark, defective, or inconclusive in one writer, was elucidated and made satisfactory by another. As will be seen in the sequel, we put together the interpretations of different important prophecies by different writers, which were deemed clear and correct, and found that, if not altogether, they nearly agreed. And not only so, but they quadrated with the prophetic numbers of both Daniel and John; and thus a new scheme of interpretation in some instances was formed, and which the reader will find in the following pages, with some new interpretations of our own.

We are far from supposing that our views on this subject are certainly correct, or beyond the reach of objection or criticism; but we thought that they are less liable to objection than any system which we have perused, else, we would not have obtruded them on the public. They

were published in numbers in the **CHRISTIAN HERALD**, in Pittsburgh, in 1831; and as the events of divine Providence since that time have not contradicted, but rather strengthened those views, we have come to the conclusion to re-publish them at present, with some considerable additions.

The principal difficulty of studying and understanding the prophecies, arises from the symbolical or figurative language in which they are written; and to read or study them without a key to those symbols, is labor in vain. To obtain this key, we have carefully considered those symbols in the Old and New Testaments,—and from the contexts, and the drift and design of the writers, we have at length arrived at what we think is their literal meaning; and they are now presented to the reader in alphabetical order, with a reference to those passages where we think they are to be so understood. This may assist the young student, and somewhat facilitate his inquiries. Mr. Faber has indeed given us a definition of the principal symbols occurring in the prophecies; but we have enlarged the list; and to understand all the prophecies, it will be necessary to enlarge it still farther. We commit this little book to the guidance of the great Head of the church, for the promotion of whose declarative glory it was written, praying, that he will graciously forgive whatever in it is wrong or amiss, and guide the reader and writer into all necessary truth.

A BRIEF EXPLICATION

OF THE PRINCIPAL

PROPHECIES OF DANIEL AND JOHN.

CHAPTER I.

THAT the Apocalypse, or “REVELATION” by JOHN, usually styled the “Divine,” is a part of the canon of the scriptures, is now, for any thing we know to the contrary, universally admitted. That it contains a series of prophecies respecting the church of God, from the time the Revelation was given, to the end of time, is also generally admitted. That it is the duty of christians to read, and to use the best means for understanding those prophecies, is announced in the introduction to the book:—“Blessed is he that readeth, and they that hear the words of this prophecy.” And in the 13th chapter, men of understanding are invited to count the number of the Beast mentioned in that chapter,—“and which came out of the earth, having two horns like a lamb, but spake as a dragon.” Hence, then, this book has engaged the attention and occupied the study of men of knowledge and literature in every age

of the church; all of whom have shed light, more or less, on this abstruse part of the New Testament---abstruse, because, like other scripture-prophecies, it is wrapt up in symbols difficult to be understood; and perhaps, because it was designed that it should not be fully understood, until facts, or the events of divine providence, would render the completion evident.

The latest writers on this subject which we have seen, are Scott, Faber, Croly, and Keith, of Great Britain, and Reid of this country, and minister of the gospel at Erie. To give the reader as extensive a view of the principal prophecies of John, as will comport with our plan, we will review their respective systems, or interpretations; show wherein they agree and disagree, and we agree with any of them; and in some instances, humbly submit an interpretation differing from them all. And as our object is to consider the principal prophecies as they regard the church in the seven seals, the seven trumpets, and the seven vials, we will pass over the first five chapters as being preparatory only, and not prophetical of the fortunes of the church at large, and come immediately to the consideration of the seven seals in the sixth chapter. But before we do this, we will present the reader with our promised definition of the different symbols that will occur; for, as observed in the preface, without some definite and correct knowledge of these, writing and reading on this subject will be labor in vain. And it may be also ne-

cessary previously to observe, that according to Mr. Faber, "one thing or person may be represented by different symbols, yet a symbol is never used to represent two persons or things, except analogically," or where there is a striking analogy between those persons or things. Thus, for instance, the church and state consist of rulers and the ruled; or, in other words, neither of them can exist without officers to direct their affairs; and accordingly, as we shall find, the same symbol is sometimes used to denote the chief ruler in both, the context will generally indicate to which of them it refers. This is true as a general rule; but we think that in the course of our examination of the prophetic symbols, we have met with some exceptions.

Before we proceed to the definition of the symbols, it may be farther necessary to observe, that writers on the prophecies generally use the words *symbol*, *emblem*, and *type*, as synonymous words, or as importing the same idea. If this is not altogether, it is nearly so; and they may be thus defined, signs, or representations of some moral or spiritual things, by some natural things, founded on a likeness of some property or properties of the latter to those of the former. We had the privilege, in common with others, of using those words interchangeably, and which would not have been so grating to the reader as the frequent recurrence of the same word in the same paragraph, and sometimes in the same sentence. But, as

we wish to be understood, and the introduction of a different word for the same idea might produce confusion and obscurity to some readers, we have most generally used the words *symbol*, *symbolical*, and *symbolize*, at the risk of being condemned by some critical readers.*

DEFINITIONS OF PROPHETICAL SYMBOLS.

1. *A Beast*, is the symbol of an idolatrous and persecuting empire, or power.—Daniel 7:2—11.

2. *Beast*, with 7 heads and 10 horns, symbolizes the Roman empire,—Papal. The 7 heads denote the 7 hills on which Rome is built; and the 10 horns the 10 kingdoms into which it was divided.—Rev. 13:1—7, 11, 14; and 19:8, 11.

3. *City*—‘The holy city’ symbolizes the true church.—Isaiah 52:1. Rev. 11:2. And analogically, “*The great city of Babylon*” symbolizes the Papal church, including Rome, the metropolis of that ecclesiastical empire.—Rev. 16:19; and 17:5.

4. *Days*—1260 days symbolizes 1260 years, a day for a year.—Ezekiel 4:4—7. “Latter

* We remember to have seen several years ago, in a religious magazine, a distinction made between an emblem and a symbol. According to the writer, an emblem is the sign or representation of some spiritual thing by some natural thing, which has a real existence, as when the true church is compared to a woman in Song 1:8. But a symbol is the same representation by some thing that has no real existence, as “a Beast with seven heads and ten horns;” or, “a woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars.” But as we have never seen the distinction but once, and the writers on the prophecies which we have perused, use the words *symbol* and *emblem* as convertible terms, we have adopted their practice.

days or times" denote the reign of Popery and Superstition.—1 Tim. 4:1—3. "Last days," the reigns of Atheism and Infidelity.—2 Tim. 3:1. 1 John 2:18.

5. *Dragon*, symbolizes the devil—Rev. 12:3, 9; and analogically, the Roman empire in its pagan state, prompted by the devil to persecute the church of God. The 7 heads, and crowns on those heads, denote the 7 different forms of government which that empire assumed; and the 10 horns, the 10 kingdoms into which it was finally divided.—Rev. 12:3.

6. *Earth*, is the symbol of an universal empire; the Babylonian empire—Jer. 51:7, 35; the Roman empire.—Rev. 14:3, and 16:1, 2.

7. *Earthquake*, symbolizes an empire or kingdom in a state of anarchy and revolution. Psalm 46:2. Rev. 6:12, and 16:18.

8. *Grass*, is the symbol of children.—Job 5:25. "Green grass," of little children.—Rev. 9:4.

9. *Hail*, mingled with fire and blood, symbolizes a great destruction of human beings.—Rev. 8:7.

10. *Heaven*, is the symbol of the visible church.—Matthew 11:11, and 25:1. Analogically, it symbolizes a state or empire.—Isaiah 14:12.

11. *Horn*, is the symbol of power, strength, an empire.—Dan. 7:8, and 8:5.

12. *A horse with his rider*, symbolizes a conqueror, and conquest. The appearance of the rider, and the color of the horse, denote

the nature and kind of the conquest.—Rev. 6: 2—8.

13. *A Lamb*, is the symbol of humbleness and meekness.—Isaiah 53:7. “A Lamb as it had been slain,” symbolizes atonement by sacrifice.—Rev. 5:6. 1 Pet. 1:19.

14. *A Lion*, is the symbol of strength.—Prov. 30:30. “The Lion of the tribe of Judah,” symbolizes Christ as able to save.—Rev. 5:5.

15. *Locusts*, are the symbol of the teachers of false doctrines.—Rev. 9:3.

16. *Months*—42 prophetic months, 30 days to a month, and a day for a year, denote 1260 years.—Rev. 11:2, and 13:5.

17. *Moon*, is the symbol of the Jewish dispensation.—Col. 2:16.

18. *Night*, is the symbol of moral darkness. Rom. 13:12.

19. *Pit*—“Bottomless pit,” the symbol of hell itself.—Rev. 20:1.

20. *Rivers and fountains of water*, symbolize nations—Rev. 17:15. And nations in a state of peace and tranquillity.—Isaiah 41:18, and 66:12.

21. *Scorpions*, symbolize those who reject the divine word and government, and instil those venomous and wicked principles into others.—Ezek. 2:6. Rev. 9:5.

22.—*Sea*, is the symbol of a nation in a state of agitation and confusion.—Isaiah 52:20, 21. Dan. 7:2. Jer. 71:42.

23. *Serpents*, symbolize crafty and mali-

cious men, who infuse poisonous principles into the simple and unwary.—Matt. 23:33.

24. *Smoke*, is the symbol of moral darkness.—Rev. 9:3.

25. *Sore*, symbolizes the punishment of apostacy and moral evil.—2 Chron. 6:29. Isa. 1:6.

26. *Star*, symbolizes a chief ruler.—Isa. 14:12. And a star falling from heaven denotes the declension of a chief ruler in the church—Jude, 13 v. Rev. 9:1. And analogically, an apostate or deposed ruler in the state.—Isa. 14:2.

27. *Sun*, is the symbol of God as the fountain of natural, and especially of moral light and life.—Psalm 84:11. Mal. 4:2.

28. *Sun and Moon*, when conjoined, would seem to symbolize a greater and lesser degree of moral light.—Isaiah 60:19. Song 6:10.

29. *Sun, Moon, and Stars*, when conjoined, analogically symbolize a chief ruler in the state, with his subjects, and subordinate magistrates. And for these to be blackened or darkened denotes their deposition.—Joel 2:10. Rev. 6:12. They also analogically symbolize a father, mother, and their children.—Gen. 37:9.

30. *Time*, in prophetical language, is the symbol of a year; *times*, of two years; and *the dividing of time*, half of a year, and amount to 1260 years.—Dan. 7:25, and 12:7.

31. *Time of the end*, the termination of the 1260 years, the dominant reign of the Man of sin, and also of Mahometanism.—Dan. 8:19.

32. *Trees*, symbolize men.—Psalm 1:3.—Matt. 3:10.

33. *Wilderness*, denotes a place of safety provided for the persecuted.—Psalm 55:6, 7. Rev. 12:14.

34. *Witnesses*, symbolize the testifiers during the dominant reign of Papal Rome against her idolatry and wickedness.—Rev. 21:3—12.

35. *Woman*, symbolizes the true church, or the spiritual spouse of Christ.—Song 1:8. Rev. 12:1. Woman also analogically symbolizes the apostate church.—Rev. 17:4—6. The context indicates the difference.

36. *Wormwood*, is the symbol of heretical doctrine. Deut. 29:18. Heb. 12:15.

37. *Zion*, symbolizes the church under both the Jewish and christian dispensations of grace. Psalm 65:1. Heb. 12:22.

Keeping these definitions and explanations in view, we will now examine the seals, trumpets, and vials, in their consecutive order, as furnishing us with a prophetic and chronological history of the church, from the days of the apostles to the present time.

THE SEALS.

“And I saw when the Lamb opened one of the seals, and I heard, as it were the voice of thunder, one of the four beasts (or living creatures zo-on) saying, Come and see. And I saw, and behold, a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.”—Chap. 6, verses 1, 2.

Faber passes over this and the other seals, as not connected with the remarks he designed to

make on the Apocalypse; his principal object being to ascertain the character and agency of the beasts mentioned in the following chapters. Croly explains it as having reference to the spiritual conquests of christianity, from the time of John to the reign of Constantine, the first christian emperor. This, we think, is too extensive; but it was required by his system, as will be seen in our future observations. Scott applies it to the progress of the gospel in the apostolic age, and for a century after. Keith and Reid give it the same application. And indeed the symbol of a white horse,—white, the emblem of righteousness and purity,—is a proof that he that sat on him, was Christ himself, and that his conquests were of a mild, merciful and spiritual kind. And that they were very extensive during that period, may be gathered from what the apostle Paul says in his epistle to the Colossians, that in his day, “the gospel was preached to every creature which is under heaven.” This is to be understood of the world as then known: and Brown, in his “Dictionary of the Bible,” has evinced that the assertion of the apostle was founded on fact. It is evident from that useful work that he was deeply versed in ancient ecclesiastical history; and under the word CHURCH, he informs us, that in the first century “churches were planted in Arabia, Egypt, Ethiopia, and Barbary, to the South and West; in Chaldea, Mesopotamia, Armenia, Assyria, and Persia, to the East; in Phenecia, Syria, Lesser Asia,

Thrace, Macedonia, Greece, Illyricum, Italy, and Spain, to the North."

The second seal is thus introduced: "And when he had opened the second seal, I heard the second living creature say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given to him a great sword."

The color of this horse, (the color of blood,) denotes a time and scene of slaughter and devastation. Croly applies this seal to the slaughter and devastation committed by the Goths under **ALARIC**, when they burst into the Roman empire, symbolized by the "*earth*," after the death of the emperor Theodosius, who died in the year 395. This, we also think, is a premature application, forced upon him by the other parts of his system. Dr. Scott, more properly, applies this seal to the terrible massacres committed by the Romans on the Jews, and by the Jews on the Romans, from the year 100 to 138. Those common enemies of the christians seem to have been permitted to avenge on each other the blood of the defenceless christians, which they wantonly shed on every occasion which was in their power. "Five hundred and eighty thousand Jews," says Scott, "are computed to have been slaughtered by the Romans during that period; and even a larger number of the Greeks and Romans seem to have been butchered by them

in the most barbarous manner imaginable." Keith applies this seal to Mahomet and his religion, and for this reason only, that his religion is the opposite of the religion of Christ. But besides the insufficiency of the reason, of itself, it is a violation of the prophetic chronology, as Mahomet did not appear until the 7th century; and as we will show, many events highly interesting to the church were to take place between the time of the first seal and that period.

Verses 5, 6: "And when he had opened the third seal, I heard the third living creature say. Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Compelled, as it would seem, by his general system of interpretation, Croly interprets the black horse as the symbol of mental *darkness*, or ignorance; and because the Greek word, *zeugos*, signifies a yoke, as well as a pair of balances, he applies this seal to the rites and ceremonies with which Pope Gregory the first, loaded the church after the year 533; from which time, he thinks, we are to date the rise of the beast mentioned, and described in the 13th chapter. Now, although we think, for reasons to be mentioned hereafter, that that year was the year in which the Bishop of Rome became the "*Man of sin*," yet, from the

symbol of the black horse, and the price of wheat and barley, we accede to the opinion of Dr. Scott, that this seal had reference to the famine which historians tell us pervaded the Roman empire from the year 158 to 193, and some say much longer. Some may think that if a measure of wheat and three measures of barley were sold for a penny, it was rather a period of plenty, than of want. But that it was a time of distressing want will be evident when it is considered, that the "*measure*" alluded to was the Roman *chænix*, the usual daily allowance of a slave, and the Roman penny (*denarius*) amounted to eight or nine of our cents, and was the usual wages of a laboring man. The introduction of a pair of balances, the instruments for weighing things of value, confirm the application of this seal by Dr. Scott; and the judgment was doubtless sent upon the Roman people on account of their cruel persecution of the defenceless christians, prior to this period. Mr. Keith gives nearly the same application to this seal, as is given by Mr. Croly. But what is called the "*dark ages*," was distant some centuries from this period; nor was the word of God prohibited to the people at this time, the prohibition of which produced the "*dark ages*."

Verses 7, 8: "And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And behold a pale horse; and his name that sat on him was Death, and hell followed with him; and power

was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth."

Strange as it may appear, Croly applies this seal to the revolution in France in 1789. He understands the death mentioned in this seal in a figurative sense, as symbolizing the moral corruption of the French revolutionists, who declared "that death was an eternal sleep; that christianity was an imposture; and that there was no God." And yet, contrary to a sound rule of interpretation, laid down by Faber, of not understanding the same word figuratively and literally in the same passage, and referring to the same thing, he explains death in this seal as importing not only moral corruption, but the loss of life by the terrible massacres that took place during that revolution. Keith applies this seal to the prevalence of infidelity in the 18th century. But besides the palpable violation of the prophet's chronology, we wonder that both writers did not see the unlikeness of the comment to the text.

Dr. Scott more properly applies this seal to the unheard of calamities which befel the Roman empire, from wars, mutinies, massacres, pestilence, and famine, for upwards of fifty years before the reign of Dioclesian, or from the year 153 to 270. During that period there were upwards of twenty emperors, and as many usurpers in different parts of the empire. The loss of human life in their wars with each

other, is almost incalculable. To this was added the pestilence, the usual attendant on famine; and hence the fitness of the expression, that death and the grave (*hades*) followed him that rode on the pale horse. Indeed, the destruction must have been great, when the wild beasts, as it seems, took possession of the houses, and the survivors were under the necessity of waging war against them. And yet, it appears from the following seal, that the persecution against the christians was as cruel and unrelenting as ever.

Fifth seal, verses 9, 10, 11: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, **How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?** And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

As was to be expected, from the interpretation which he has given to the preceding seals, Croly applies this seal to the present day, and *the rest* mentioned, as having reference to the peace which has been enjoyed in Europe for some years past, for facilitating the spread of the gospel. Keith understands this seal as a warning, that the church will be persecuted

after the reign of infidelity. Dr. Scott more justly applies it to the persecution which the christians experienced under the reign of the emperor Dioclesian, which lasted ten years, and was justly and emphatically called, "the era of martyrs." It may not be amiss to observe here, that the vengeance called for, imports only retribution, or the exercise of just judgment on those who had wantonly shed the blood of the saints of God. The white robes given unto them, denote a state of perfect purity and felicity; and their crying to God for the exercise of righteous judgment on their implacable persecutors, is utterly inconsistent with the opinion of those who suppose a state of insensibility of the souls of the dead, until the resurrection; or rather, their opinion is utterly inconsistent with this passage.

Sixth seal, verses 12—17: "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, **Fall on us, and hide us**

from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

An earthquake is the symbol of a nation in a state of convulsion and revolution; the sun, of the prince, or potentate; the moon, of his subjects, and the stars, of subordinate rulers or governors. The sun becoming black as sackcloth of hair, and the moon being turned into blood; the stars falling from heaven to earth; the heaven, or the system of government, departing as a rolled up scroll; the mountains and islands, or the established authorities in different and distant places, being moved out of their places; the great, the rich, and the mighty, the bond and the free, calling upon the rocks to fall upon them, and hide them from the coming wrath; all these strong and appalling metaphors, conspire to denote a revolution and subversion of things of no common character.

As was to be expected also, Croly applies this seal to the revolution that shall take place at the overturning of pagan idolatry, Mahometan delusions, anti-christian infidelity, with the superstition of the "man of sin," at the commencement of the millennium, when the kingdoms of this world shall become the kingdoms of the Lord Jesus Christ. And here it may be necessary to observe, in explanation of Mr. Croly's system, that he considers the seven seals as including, in epitome, the whole of John's visions respecting the church, until the

commencement of the millennium; and the 7 trumpets and 7 vials, as corresponding prophecies, included in the 4th, 5th, 6th, and 7th seals. As already intimated, although we think that he has shed some important light on some particular prophecies, yet we cannot accede to his general system, nor to his particular explanation of this prophecy; and would therefore observe, that we agree with Scott, who applies it to the revolution which took place in the fourth century, when Constantine the Great deposed the heathen magistrates, overturned the heathen temples, altars, and idols, and established the christian religion as the religion of the Roman empire. Whether christianity gained or suffered by this establishment, is not our business here to inquire; but when the nature and extent of the revolution is considered, it will justify the number and boldness of the symbols used in describing this seal. Keith classes the fifth and sixth seals together, and gives them the same explanation.

As it is not our design to give an interpretation of all the chapters in THE REVELATION, but only to make a few remarks on the interpretation given by Croly, Faber, Scott, Keith, and Reid, (and the latter occasionally only,) to the seven seals, trumpets, and vials, we will pass over the 7th chapter, by just observing, that it seems to have reference to the tranquil state of the church, from the time of Constantine to the death of Theodosius. Four angels are accordingly represented as standing on the

four corners of the earth, holding the four winds, that they should not blow on the earth, nor on the sea, nor on any tree, until the servants of God were sealed on their *foreheads*, and until one hundred and forty-four thousand, probably a definite for an indefinite number, were thus sealed. Mr. Reid thinks (p. 99) that this sealing “did not refer to baptism, nor confirmation, nor the sign of the cross.” But why should it not refer to baptism? Does not the apostle say, (Gal. 3:27,) that “as many as were baptized into Christ, have *put on* Christ;” and is not a being baptized into Christ, that which distinguishes Christians from Pagans, Jews and Mahometans? We admit, with Mr. Reid, that it had reference to the renewal of the heart by the Holy Spirit, whereby true believers are ‘sealed unto the day of redemption;’ but that it had also reference to the baptism of water, in the name of the Father, Son, and Holy Ghost, is evident to ourselves, not only from the passage in the Epistle to the Galatians, but also from what Christ says in John 3:5---“Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God”—of water as the means, and the Spirit as the agent in this new birth. And the circumstance, that it is said that that seal was put upon *their foreheads*, is to ourselves no inconsiderable argument that the water is to be applied to the forehead of the subject in the administration of the ordinance. This leads us to the consideration of the seventh and last seal; but this we will defer to the next chapter.

CHAPTER II.

THE TRUMPETS.

In the last chapter we reviewed Scott's, Keith's, and Reid's interpretation of the first six seals, and showed which of these interpretations are, in our opinion, most consentaneous to historical facts. The seventh and last seal now claims our attention. It has been remarked by writers on the Apocalypse, (what indeed every attentive reader of these prophecies must have observed,) that the seventh seal contains the seven trumpets, and the seventh trumpet the seven vials. Hence then we are told,

Chap. 8:1-5, "That when the seventh seal was opened, there was silence in heaven about the space of half an hour; that seven trumpets were given to seven angels, to each angel a trumpet; that before they sounded their trumpets, another angel came and stood at the altar, having a golden censer, in which was much incense, that he should offer it up with the prayers of all saints upon the golden altar which is before the throne; and that the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

We have seen in our definition of the symbols, that heaven is the symbol of the church; and analogically, of the state; and in which of

these senses we are to understand the symbol, when we meet with it in the prophetical writings, is to be gathered from the context, and the drift and design of the writer. It would seem that the church was meant by this symbol in this place, because the saints, or all true believers, are represented as praying on the occasion; and because an angel is introduced as standing by the altar, the golden altar, with much incense, that he might offer it up with the prayers of the saints. It will, we think, be admitted, that this angel was no other than Jesus, "the angel of the covenant;" and that by the incense, we are to understand the intercessory merit of his own blood. We are not expressly told what those christians prayed for; but there is scarcely a doubt that they had reference to the calamities then hanging over the Roman empire, from the threatened invasion of the barbarous nations of the North. But the cup of the iniquity of that nation was then full; and accordingly the angel took the censer and filled it with fire of the altar-fire, the symbol of conflagration and destruction, and cast it upon the earth, the Apocalyptic symbol of that empire. Upon this, (v. 7,) "*The first angel sounded*, and there followed hail and fire, mingled with blood, and they were cast upon the *earth*, and the third part of trees was burnt up, and all green grass was burnt up."

Mr. Croly understands *the silence* mentioned at the opening of the 7th seal, as having reference to the millennial state of the church,

to be consummated in heavenly rest and glory; and that all that follows in regard to the trumpets and vials, is only a repetition and enlargement of the events predicted in the fourth, fifth, sixth, and seventh seals. He also thinks that the trumpets and vials refer to the same period of time, with this difference, that the trumpets have reference to the political, and the vials to the ecclesiastical events of those periods. As already observed, although we think that he has shed some important light on some particular prophecies, yet we cannot subscribe to the above interpretation of this trumpet, but rather accede to the opinion of Scott and Keith, that it has reference to the havoc and conflagrations committed by the Goths, under their leader Alaric, after the death of the emperor Theodosius, in 395. As those barbarians came from the north of Europe, and passed over a great part of the Western empire with uncommon rapidity and violence, took and plundered, and burned part of Rome itself, they were fitly symbolized by "hail and fire mingled with blood." Historians of that period say, that they spared neither sex nor age. Hence, then, the third part of the *trees*, the emblem of men, and the *green grass*, the emblem of little children, are said to have been burnt up. After describing their ravages in the Eastern empire, Gibbon says, "Alaric again stretched his hand over Italy. During four years, the Goths ravaged and reigned over it without control. And in the pillage and fire of Rome, the streets

were filled with dead bodies; the flames consumed many public and private buildings; and the ruins of a palace remained, after a century and a half, a stately monument of Gothic conflagration." Faber applies this trumpet not only to the invasions of Alaric, but to those of Attila; but for reasons to be mentioned hereafter, we think that it is to be confined to the ravages of Alaric alone; and we have seen that there was enough in his character and ravages to justify the symbols and language of this trumpet.

Second trumpet, v. 8: "The second trumpet sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

Croly applies this trumpet to the destruction of the Spanish *Armada*, in the reign of Elizabeth of England, fitted up for the purpose of subjugating the nation, and destroying the Protestant church. Faber and Keith apply it to the state of Rome, which they think is symbolized by a burning mountain, when assaulted and captured by Genseric, the king of the Vandals, in 455. But, as Scott has justly observed, it is the destroyer, and not the destroyed, that is compared to a burning mountain; and he accordingly applies it to Attila, the king of the Huns, who, in the year 441, attacked both the Eastern and Western empires, fitly

compared to the *sea*, on account of the confusion and agitation into which it had been thrown by the ravages of Alaric. Attila called himself, "the scourge of God and the terror of mankind;" and perhaps no man ever deserved the title better. The extent and character of his ravages may be conceived from a boast which is recorded of him, "that the grass never grew where his horse had trod." And Gibbon says that he slew in one battle 160,000 men, according to some historians; and 300,000, according to others.

Third trumpet,—v. 10, 11: "And the third angel sounded, and there fell a great star from heaven, burning as *it were* a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called *Wormwood*: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

Croly applies this trumpet, and its alleged corresponding vial, to the revocation of the edict of Nantes by Lewis XIV. in 1585, and the war that ensued from that cruel and wicked measure. Faber applies it to the overturning of the Western empire under Momyllus, called in derision Augustulus, by Odoacer, the king of the Heruli. This, we think, falls more properly under the following trumpet; and we agree with Scott and some others, that this trumpet has reference to GENSERIC, the king of the Vandals and Moors in Africa, who, in the

year 455, like a shooting star, suddenly and unexpectedly arrived in the mouth of the Tiber, with an army of 300,000 men, attacked, carried, and for 14 days pillaged Rome itself. This, with the devastations committed by the Goths and Huns, under the preceding trumpets, so weakened the Western empire, that it was easily overturned, as will be seen under the following trumpet.

This conqueror and ravager is called *Wormwood*, not so much because he assaulted the “rivers and fountains of water,” or the Roman empire while in a state of peace and tranquillity, as his being a bigoted Arian, and he and his followers poisoning the doctrines and ordinances of the church by his baneful heresy; as the opinions and practices of potentates, and persons in power, always have a strong influence on the common people, for good or for evil. Hence then it is said, that those “who drank of the waters died,”—died morally; for to deny the divinity of Christ, is virtually to deny his divine religion. And hence, also, it is said of Genseric that he shone, not as a lamp, “but as it *were* a lamp, and that he fell from heaven, or the church.” If it is objected, that a star is the symbol of a minister of the church, and a falling star, of a heretical minister; but Genseric was a king, and not a minister; we reply, that kings and princes are also compared to stars, (Isa. 14:12,) and although nominally christian, are yet deeply heretical, they may be fitly compared to stars falling from heaven, or the

church. Keith applies this trumpet to the ravages of Attila; but that would be contrary to the best chronology.

Fourth trumpet,—v. 12.—“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.”

Croly applies this trumpet to the wars of Lewis XIV. of France, which commenced in 1689, and continued 22 years, during which great changes took place in the neighboring nations afflicted by those wars. He observes, that Lewis assumed the *sun* as the emblem of his monarchy, and as a burning sun, scorched the contiguous nations and states. The reverse, however, was finally the fact, and France was almost ruined by those wars, as Mr. Croly confesses in his compendious history of that period, appended to his book. Besides, the text says, that this sun, instead of smiting others, was himself smitten and darkened.

Faber thinks that this trumpet has reference to the depressed state of Rome, and of the Western empire, after the deposition of the last of her emperors, and the eclipsed state of her stars, or inferior magistrates. But he did not reflect, that a potentate deposed, exists no longer as a potentate; and that magistrates removed, are no longer magistrates; and that, therefore, there is no propriety in saying that

they were eclipsed, a word that denotes only a diminution of political power and splendor. We agree with Scott, which is also the interpretation of Keith, and say, that this trumpet has reference to the actual deposition of Momyllus, and the consequent subversion of the Western empire by Odoacer, the king of the Heruli, in the year 476. As the Roman empire was accounted the third part of the world, hence, then, the expression, "that the third part of the sun, and of the moon, and of the stars, was darkened." If it is said that the Eastern part of that empire still existed, it was, however, reduced to feebleness by the incursions and ravages of the barbarous nations of the North, and existed by the aid of the Western, the original of that colossal government; for in fact there were not two empires, but one, administered sometimes by one, and at other times by two or more emperors in different parts of the empire.

The reader will have observed, that although the same symbols, "the sun, moon and stars, smitten and darkened," are used in describing the overturning of the empire, by Constantine and Odoacer, yet the many appalling circumstances mentioned in the overturning of it by the one are not adduced, as attending the overturning of it by the other. At the first overthrow, paganism had been established in the empire for upwards of 600 years. Her chief rulers, and the inferior magistrates, with the mass of the people, were pagans, a

few defenceless and persecuted christians excepted. Besides, there was a numerous, wealthy and powerful priesthood, who had an almost unlimited influence over the people. The consternation, confusion and distraction produced by the removal of these from office, is almost inconceivable, and, as has been observed, justified the strong and appalling figures employed in describing that revolution and overthrow. But, at the last revolution and overthrow, the empire had been weakened and reduced to great feebleness and decrepitude by the incursions and ravages of the barbarians from the North, and the Vandals from Africa; and, therefore, it is only said "that the third part of the sun was smitten, and the third part of the moon, and the third part of the stars;" or, the whole frame of the government was unhinged and overthrown; so appropriate and concise is the language of the pages of inspiration, whether literal or figurative. And here it may not be unnecessary to observe, that although Bishop Newton, Scott, Faber, and some others, differ somewhat in their application of the four preceding trumpets to the events from the days of Constantine, to the time of Odoacer, yet they all agree, that those trumpets have reference to the subversion of the Western empire, as a necessary preparation for the rise and development of the person, or power, styled by Paul, "the man of sin and the son of perdition." 2 Thess. 2:3-12.

But woful as the preceding trumpets were

to the inhabitants of the now dissolved Western empire, they were comparatively mild to the woes to be inflicted by the three remaining trumpets. Accordingly, before the fifth angel sounded, an angel is introduced in the close of this chapter, as "flying through the midst of heaven," or the church, "saying with a loud voice, Wo, wo, wo, to the inhabitors of the earth, by reason of the voices of the trumpets of the three angels, which are yet to sound."

Fifth trumpet, ch. 9, v. 1-11.--"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke out of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, nor any tree; but only those men which have not the seal of God in their foreheads. And to them was given that they should not kill them, but that they should be tormented five months: and their torment was as a scorpion, when he striketh a man," &c.

Croly applies this trumpet to the French revolution, and its corresponding vial, to the seizure of the Roman empire during that revolution. Keith and Reid apply it to the rise

and progress of Mahometanism; and Reid supposes that the star which fell from heaven to the earth when this trumpet sounded, was the impostor Mahomet. But this is inconsistent with the Apocalyptic symbols; for Mahomet, at his rise, was not a star in either church or state. Faber thinks that this star symbolized the apostate monk Sergius, who assisted Mahomet in framing his imposture. Scott justly observes, on this trumpet, "that it may be doubted whether so important a part, according to the general style and manner of prophecy, would be assigned to so obscure an individual, whose name few, except those who have studied Mahomet's history, have so much as heard of." Hence, then, he is inclined to apply the fallen star to the Bishop of Rome, whose mystery of iniquity had been long working, but burst forth at almost the same time with the imposture of Mahomet, about the year 606. Had Dr. Scott fixed upon the year 533 as the time when the Bishop of Rome became "the Man of sin," as we hope to make appear, instead of the year 606, when Mahomet retired to his cave for the purpose of framing his imposture, he might, with greater propriety, have fixed upon him as the star that fell from heaven under this trumpet. In that year, as we shall show by a document to which Catholics themselves cannot object, Justinian, the Emperor of the East, conferred, and John, Bishop of Rome, accepted the title of "*Head of the Church*," and "Head over all the holy

churches." The headship of the Western churches, had indeed been conferred on the incumbent Bishop of Rome by the Emperors Gratian and Valentinian, previous to this; but the grant of Justinian, now sole Emperor, made him head over all the churches in the world. The acceptance of this blasphemous title was a daring usurpation of the prerogative of Christ, made him a fallen star, and "*the Man of sin*;" and as the apostle says, in reference to this subject, 2 Thess. 2:11, provoked God to send him and the churches over which he presided, "strong delusions, that they should believe a lie." The church was indeed in a declining state at this time, but still her CREED was comparatively sound, and her worship simple. But ecclesiastical historians tell us, that from this period, the reigning Bishops or Popes introduced such a multitude of superstitious rites, one after another, as diverted the minds of the people from scriptural knowledge and vital religion. This, and this alone, can account for the ready reception which the imposture of Mahomet met with 70 or 80 years after this period. Had the church been left to collect her creed from the word of God alone, this could not have happened; and had Mahomet, and "*the Man of sin*," arisen at the same time, this would not have taken place, as every effect must have an adequate cause, and the process of mental and moral debasement is always gradual. The mind that was not enfeebled and debased by the belief that religion

consisted in the observance of superstitious rites and ceremonies, would have revolted at the gross absurdities and monstrous lies of Mahometanism, when proposed for reception; but the reverse was the melancholy fact; and the reigning Popes, by their debasing the public mind, opened the bottomless pit whence issued the Saracenic locusts that swept the Eastern churches, and vexed the earth, wherever they went. We cannot conceive of any means more unhappily calculated to produce this state of mind; for observation and experience have shown that in proportion as rites and ceremonies have increased in the church, scriptural knowledge and true religion have decreased. And hence the disuse of the scriptures after this time, and the worship of saints and angels in the following century. The pure word of God, laid up in the mind, could alone have dissipated "the smoke," or the deleterious mental and moral darkness that prepared the way for the promulgation and reception of the Mahometan imposture.*

*Dr. Claudius Buchanan, in his *Christian Researches in Asia*, p. 104, mentions another circumstance which doubtless had considerable effect in producing that ready reception which Mahometanism met with in the Eastern churches. Speaking of that delusion he observes, "that it is aptly compared in the prophecy concerning it, 'to a smoke issuing from the bottomless pit,' and its great extent is expressed by its darkening the sun and the air. And since this defection was to be produced by a corruption of revealed truth, it was necessary that the scriptures should be first corrupted; for where the genuine scriptures are in the hands of men, there is little Infidelity. Accordingly this great preparative for the imposture took place in the fifth and sixth centuries. During that period, corrupt and Apocryphal gospels prevailed so generally in Arabia and in the neighboring regions, that it is even doubtful whether Mahomet himself ever saw a genuine copy of the New Testament."

Perhaps it may be said that our views on this subject would seem to be not in accordance with the character of Gregory 1st, successor of John in 590, and who strongly condemned the Bishop of Constantinople for assuming the title of "the Head of the Church," and pronounced it "the badge of Antichrist." But Milner in his Church History, although a great admirer of Gregory, yet acknowledges more than once, that, notwithstanding his condemnation of the Bishop of Constantinople, he was in the habit of speaking of the SEE of Rome, or "the SEE of St. Peter," as he called it, as superior to and entitled to precedency above any other SEE in the church; and, although Gregory may not have assumed the title as conferred by Justinian, it is well known that his successors have both claimed and assumed it down to the present day. And, although he seems to have been a pious man, as far as a superstitious man can be pious, he is yet justly condemned by ecclesiastical historians for inventing and imposing a number of superstitions on the church, and thus aided in opening the bottomless pit for the eruption of the Saracenic or Arabian locusts and scorpions, the effect of whose religion was as deadly to the soul as the sting of a scorpion to the body.

But whether the monk Sergius or the Bishop of Rome was the fallen star, there is no doubt, but that this and the following trumpet have reference to the rise and progress of Mahometanism, and the miseries, temporal and moral,

which it inflicted on a corrupted church. Mr. Croly indeed excludes it altogether from his scheme of interpretation, and this was one reason why we rejected it as a general system, as soon as we read it, for it is not to be supposed that an imposture that had such a baleful influence on the church of God would not be a subject of prophecy by John, as well as Daniel, as we will hereafter show. Besides, the description given of the armies of this Apollyon, or destroyer; their number as locusts; the heads of their horses resembling the heads of locusts; their riders having on their heads, as it were, crowns of gold;—an allusion to the turbans which they wore on their heads;—their faces as the faces of men, but their hair as the hair of women; an allusion also to their wearing their hair long as women do—all these circumstances have been shown by several writers to agree exactly with the appearance of the Saracenic armies under Mahomet and his successors. To this may be added, that their ravages and success were to be confined to 5 prophetic months, or 150 years, and this was literally the fact. They began their incursions in 612, and settled down on their conquests by the building of Bagdad in 762; so exactly did the event correspond with the prediction.

Sixth trumpet,—v. 13—19: “And the sixth angel sounded, and I heard a voice from the horns of the altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great

river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

Croly applies the predictions of this trumpet to the overthrow of the infidel republic of France by the combined armies of England, Austria, and Prussia. His bringing these armies from the Euphrates, is very obscure, perplexed and unsatisfactory, as might be expected. Besides, it was not the republic but the empire of France which was then nominally Christian, and not infidel, that those combined armies overthrew. Newton, Scott, Faber and others which we have read, apply this trumpet to the irruption of the Ottoman 'Turks into the Eastern empire in 1281, and which they finally totally subverted by the capture of Constantinople, which they hold until this day. They consisted originally of four sultanies or tribes inhabiting the banks of the Euphrates, and were confined there by the European crusades which began in 1297, and lasted nearly 200 years. But when the crusades to recover Jerusalem and Palestine ceased, they burst forth, saith the trumpet, with an army of 200,000 horsemen—a definite for a very large indefinite number—swept over the greatest part of the Eastern, and part of the Western empire. In the 19th verse, their horses are depicted as having "the heads of lions," strong and courageous, and that "out of their mouths issued fire, and smoke, and *brimstone*." This is usually explained as hav-

ing reference to their using artillery in their battles and sieges, which, with the use of gunpowder, was invented about that time; and it is said that in their last siege of Constantinople, they had a cannon that received a stone ball weighing 300 lbs. Like their predecessors, the Saracens, they were and are bigoted Mahometans, and poisoned by their doctrine the churches of Asia, Africa and Europe; in consequence of which they are compared in the 19th verse to "serpents who have poison in their mouths, and stings in their tails." The ravages and success of the Saracens were to continue for 5 prophetic months, or 150 years, when they sat down in quiet possession of their conquests, until dispossessed by their more powerful invaders, the Turks. The success of these was to continue for "an hour, a day, a month and a year," or 391 years, with a fraction, when they were to decline, until their government and imposture would come to an end. Newton, Scott, Keith and Faber, have shown that the former part of the prediction has been exactly fulfilled, and we trust that we will show that the latter part of it is a fulfilling at this day. The first conquest of the Turks over the Christians was, their taking the city of Cutahi in 1281, and their last conquest was their taking the city of Cameniec in 1672, the interval between which dates is 391. Since that time they have been rather unsuccessful in all their wars, and, from present appearances, their empire is not far from dissolution.

To this we would just add, that the prediction in the close of the chapter respecting the Christians in the Western empire, who had escaped the murders and ravages of the Turks, has been lamentably fulfilled—"that they have not repented of the works of their hands; that they should not worship devils, [dæmons, or dead men,] and idols of gold, and silver, and brass, and stone, and of wood, which can neither see, nor hear, nor speak." There are other events of high importance, in regard to the church of God, which were to take place, and which we trust we will show have taken place under this trumpet; but this we will defer to another chapter.

CHAPTER III.

THE BEASTS—THE WOMAN—THE WITNESSES.

We closed the last chapter by observing, that besides the rise, progress, and prevalence of Mahometanism, some other events highly interesting to the church of God, are clearly predicted under the sixth trumpet, and to point out and explain these is our design in this chapter. For this purpose, it will be necessary to inquire into the character of the symbolical beasts mentioned in the 11th, 12th, 13th, and 14th chapters; because, as will be seen, they had a mighty agency in producing those events.

The first of these agents is the Dragon, a bold, fierce and cruel serpent, and which is called the devil, or is a symbol of the devil and of cruel idolaters, Ezek. 29:3; and is, moreover, the unrelenting enemy of the symbolical woman, the church. He is first mentioned in the 12th chapter, 3d verse, and characterized as "having 7 heads and 10 horns, and having 7 crowns upon those heads;" and in the 13th chapter, to have given to a beast, with 7 heads and 10 horns also, but crowns upon those horns, "his power and seat, and great authority." Scott, Croly, and Newton understand by the first of these monsters, the Roman empire while Pagan, instigated by the devil to persecute "the woman," and was consequently a

fit symbol of that empire. This, however, is strongly denied by Faber, who says that by the dragon we are to understand the devil only, as the instigator of others to persecute the church. But it is asked, with some degree of wonder, why is the devil described in this passage as having 7 heads and 10 horns, and 7 crowns on those heads? There is nothing like this in any other passage in the Bible, where the devil is mentioned or introduced, nor do we remember any thing said of him in the scriptures that would justify the propriety of such a description. But this description is properly and perfectly suited to the Roman empire which had 7 different forms of government, symbolized by the 7 heads, and crowns on those heads, and which was divided into 10 kingdoms symbolized by 10 horns. For these, and some other reasons which might be mentioned, we also consider the dragon in this passage as not only the symbol of the devil, the father of idolatry, but as analogically the symbol of the Roman empire, noted for its idolatry in both its Pagan and Papal form. It is said of the Romans that they had no less than 30,000 gods. Why Mr. Faber has given the above interpretation to this passage, may appear hereafter.

In the 13th chapter, v. 1—8, John also tells us, "that he saw a beast, (*therion*,) or a wild beast, rising up out of the sea, having also 7 heads and 10 horns, and upon his horns 10 crowns, and upon his heads the name, or names of blasphemy." That there was given to him a mouth speaking great things and blas-

phemies, and power to continue 42 prophetic months, or 1260 years; that to him was given to make war with the saints, and to overcome them; that power was given unto him over kindreds, tongues and people; and that all who dwell upon the earth should worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

We agree with Newton and Scott that this blasphemous and persecuting beast, or power, can be no other than the Roman empire when divided into 10 kingdoms, and when those kingdoms or their "kings gave their power and strength" to the Bishop of Rome, who ruled them with a tyranny so emphatically described in the verses quoted.

On the contrary, Mr. Faber understands by this beast what he calls "the secular Roman empire," and repudiates the idea, that it assumed or could assume an ecclesiastical form of government. He admits, however, that "*the little horn*," mentioned in Daniel's prophecy, chap. 7:8, that sprung up among the 10 horns of a beast, mentioned in the 7th verse, is the papacy, and the same as the beast with "two horns like a lamb," mentioned by John in this 13th chapter. Now, if the same moral character and doings constitute identity in this case, then, the little horn, mentioned by Daniel, and the beast with 7 heads and 10 horns mentioned by John, are beyond all peradventure the same. In Dan. 7:20, it is said of "the

little horn," "that he had a mouth that spoke great things;" and in verse 25th, "that he would speak great words against the **MOST HIGH**;" and of John's beast it is said, "that there was given to him a mouth speaking great things and blasphemies, and that he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." It is said of the little horn, in verse 21st, "that he made war with the saints, and prevailed against them;" and of John's beast, "that to him was given to make war with the saints, and to overcome them." And it is said of the little horn, "that the saints would be given into his hands for a time, times, and the dividing of time," or, as we will hereafter show, for 1260 years; and of John's beast, "that he should continue for 42 prophetic months," which, we will also show, amounts to the same length of time. It is also said of the little horn in verse 8th, that three of the 10 horns or kingdoms, among which he sprung up, would be "plucked up by the roots" by him. Now, as history is said to be the best interpreter of prophecy, no historical fact is better known, than that the papacy has possessed for centuries three of the original kingdoms into which the Roman empire was divided. And to this may be added, that, in describing his beast, John evidently borrowed the language and description of Daniel; nor is there a word or feature of character employed by Daniel in describing "the little horn," that

would seem to have been used by John in describing "the beast with two horns like a lamb." From these facts and considerations, we are also constrained to understand John's beast with 7 heads and 10 horns, and crowns on those horns, to be the Roman empire when divided into 10 kingdoms, and that the papacy is one of those heads. That empire is compared to a wild beast on account of its persecuting character and idolatry; and who does not know that Rome papal has shed far more blood of the saints than Rome pagan ever shed. And who does not also know that the former has been as idolatrous in worshipping saints and angels, as the latter has ever been. This, in a few words, is our view of the symbolical dragon and beast. The dragon symbolized the Roman empire in its pagan state, and the beast with 7 heads and 10 horns symbolized the same empire, when those kingdoms gave "their power and strength to the beast,"—Rev. 17:13. If he had their power and strength he was surely one of the heads of the empire; but we may meet with this subject again.

In this same chapter the prophet also tells us "that he saw a beast which came up out of the earth; that he had two horns like a lamb, but spake like a dragon; that he exercised all the power of the first beast before him, and caused the earth and all that dwell therein to worship the first beast whose deadly wound was healed; that he did great wonders, so that he caused fire to come down from heaven in the sight of

men; that he deceiveth them that dwell on the earth, by means of those miracles which he did in the sight of the beast, saying unto them that they should make an image to the beast which had the wound by the sword and did live; that he had power to give life to the image of the beast; that the image of the beast should both speak, and cause that as many as would not worship the image should be killed, and that his number is 666."

Newton, Scott, and, as was to be expected, Faber, understand by this beast the clergy of the church of Rome, regular and secular.—We confess that we have never been satisfied with this interpretation. For, are not the clergy of every church the most efficient part of the church, and can there be a visible church without officers to administer her ordinances? To say, then, that the clergy of the papal church are this beast, is something like saying that the papal church is the papal church. As already intimated, Mr. Croly, however mistaken on other points, has, we think, shed light on this subject. He thinks that the inquisition of the church of Rome is this beast. It is composed of two kinds of officers or agents, the inquisitors or judges, and their familiars, whose office it is to hunt for heretics and heresy, and to deliver them up to the others for trial and condemnation. And it is said that noblemen in Portugal have been ambitious of filling this office, of which the meanest miscreant might be ashamed. True, the inquisitors are cleri-

cal persons, but they are a select few, and are vested with power above all the other clergy of the Romish church; and not only so, but over the highest potentates of popish kingdoms. Whoever has read the history of that infernal tribunal, must have been struck with the resemblance which it bears to this last beast, which, although it has "two horns like a lamb," or a pretence to meekness and innocence, yet "speaks like a dragon." In the name of "heaven," or by the authority of the church, it burns publicly to death those who may differ from the creed of the church of Rome; alluded to, we think, in the words, "he maketh fire to come down from *heaven* in the sight of men;" and this is called "an act of faith." Interpreters are not agreed respecting the image of the first beast, which this beast caused others to make to themselves; but a difference of opinion on this point affects not the general interpretation. Some understand by this image the pope himself, made such by the election of cardinals; but as the cardinals are a select few, this would seem not to correspond with the language in the 14th verse, which represents this beast as "saying to them that dwell upon the earth, or the papal Roman empire, that they should make an image to the beast which had a wound by a sword and did live." Now, as the inquisition was erected by the pope for the suppression of supposed heresy, and compelling submission to the SEE of Rome; what if the inquisition itself is this

image, and their prevailing upon the kings of the Latin earth, to allow the tribunal to be erected in their dominions, a making the image of the first or papal beast. They once threatened and frightened Charles V. the emperor of Germany, and his son Philip, two of the most powerful potentates of their day:—"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or on their forehead. And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name." The sign of the cross which papists have in their churches and houses, and which they are in the habit of making with their right hands on their foreheads, would seem to be this sign or mark. And whether any false miracles were resorted to, to induce the kings of the Latin earth to establish the inquisition in their dominions, and thus make to themselves and their subjects an image of the first beast, we are not at present prepared positively to assert; but when it is recollected that it was entrusted to the Dominican friars, the thing is highly probable. All who have read in Buck's Theological Dictionary, under the word DOMINICANS, the wicked farce which they acted in the case of the simpleton Tetzner, will not be slow to believe that they would resort to some such means for establishing a tribunal, that put the souls, and bodies, and property of the people into their hands.

As to the number 666, the number of this

beast, which has perplexed interpreters, ancient and modern, Mr. Croly has a solution which is simple, and at the same time agrees with authentic historical fact. This number is said in our translation to be "the number of *a* man;" and interpreters have, accordingly, endeavored to find out a man's name, which, according to the manner of computation with the Greeks, by the letters of their alphabet, will amount to 666. The Greek word *Lateinos* contains this number, and seems to be fixed upon by some as the solution of this mystical question. But, as Mr. Croly has observed, the Greek words "*arithmos anthropou*," do not signify "the number of *a* man," but a "number of man, such as is in human use, or simply a number;" and that this number has reference to the year in which this beast came up out of the earth, or Roman empire, under papal tyranny. In page 114, this writer has shown that in the year 533, the emperor Justinian did, by a document still extant, appoint John, Bishop of Rome, "the head of the church," and "head over all the churches, and subjected and united to his highness all the priests of the East."* Now if we will add 666 to 533, it will bring us down to the year 1199, the very year in which

*This edict is recorded in the annals of Baronius, a cardinal of the church of Rome. Mr. Croly has quoted only that part of it that confers the title and power—"Ideoque omnes sacerdotes universi orientalis tractus subicore et unire vestræ sanctitati properavimus"—Therefore we have hastened to subject and unite to your holiness all the churches of the whole East. And near the end of the edict or letter, he calls John "*caput omnium sanctarum ecclesiarum*,"—the head of all the holy churches.

Pope Innocent III. established the inquisition. But whether this beast symbolized the clergy, regular and secular of the church of Rome, or the infernal tribunal of the inquisition, affects not our views of the principal prophecies yet to be examined.

There is also another symbolical beast mentioned in 7th verse of 11th chapter, and which is said to have ascended out of "the bottomless pit," or hell itself. Scott, Faber and Reid have considered this beast as the same that "arose out of the sea," or the convulsed state of the Roman empire. But that he is in some respects a distinct beast, and has had a distinct agency in the great drama of "the Revelation," we hope to make appear in the proper place.

That what we have yet to offer on these prophecies may be the more clearly understood, it may be necessary to observe farther, that although it was given to the beast that arose out of the sea to make war with the saints, and to overcome them, yet there was a remnant preserved in the most troublous times, and in the midst of the thickest moral darkness. These are held out to our view in 12th chapter, under the symbol of a "woman clothed with the sun," or with the righteousness of Jesus, "the sun of righteousness," having "the moon" or Jewish ritual "under her feet," and "upon her head a crown of twelve stars," or adorned with the doctrine and discipline of the 12 apostles; "that she fled into the wilderness, where she had a place prepared of God, that

they should feed her there 1260 prophetic days, or years." Such, in an especial manner, were the *Waldenses* in the valleys of Piedmont, in the eleventh, and the *Albigenses* about Toulouse in France, in the thirteenth century, and which all the power and rage of the Inquisition could not destroy until the era of the REFORMATION in 1519. And that that auspicious era was foretold by John in 14th chapter, is the opinion of the most judicious commentators and interpreters. "And I saw," saith the prophet, "another angel flying through the midst of *heaven*, or the church, having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred, and tongue and people." "And another angel followed, saying, *Babylon is fallen, is fallen*, that great city, because she made all nations drunk of the wine of the wrath of her fornication."

Having given the preceding explanations for the reasons assigned, we will now return to the thread and series of the prophecies in 11th chapter. And here it may be necessary to observe, that the 12th, 13th, and 14th chapters are not a continued series of the general prophecy, but a kind of episode, or "little book," as it is called in 10th chapter, in which "the woman clothed with the sun," or the uncorrupted church, and her enemy and persecutor, "the beast with 7 heads and 10 horns," are delineated more fully and vividly than they had been in the preceding general prophecy. In

examining the predictions of the sixth trumpet, we have seen the Euphratean horsemen, or the Ottoman Turks, overturning the Eastern empire, and wasting the church in that region; while the Pope of Rome, or "the man of sin," as the apostle Paul calls him, "sat in the temple of God, showing himself that he is God." We have also seen "the woman clothed with the sun," retiring into the wilderness, or a place of safety, where she would be fed for 1260 years. But we are told in 11th chapter, that two witnesses for Christ and truth should prophesy in sackcloth during this period; "that when they should finish their testimony, the beast that ascended out of the bottomless pit would make war against them and kill them; that their dead bodies would lie in *the street* of the great city, which is spiritually called Sodom and Egypt, where our Lord also was crucified; and that after three days and a half, or three years and a half, the spirit of life from God would enter into them, and they would stand upon their feet, and great fear would fall upon those who would see them;" and the inquiry now is, who those witnesses were, or are.

If the opinions of interpreters respecting the beast with two horns like a lamb have been discordant, this has also been the case in regard to those witnesses. Dr. Scott, in his comment on the passage, is of the opinion that they have reference to all who, during the reign of Popery, have testified against its corruptions; but thinks that the time of slaying them is no

come. He thinks, moreover, that it is not far off; and that the public profession of religion will be suppressed for three years and a half in the bounds of the ancient Roman empire. This, however, is not probable, from the present aspect of affairs in the christian world, and on the continent of Europe.

Mr. Reid is also of opinion, that the witnesses mean pious and intelligent men, "but generally, ministers of the gospel who testified during the reign of 'the Man of sin,' not only against the errors in doctrine and worship of the church of Rome, but of the Protestant churches, many of whom he considers as bad, if not worse than Popery itself; that it is a moral, and not a literal slaying of the witnesses that is meant; that they have been slain by the multiplicity of human inventions in the worship of God; that the street, or as he translates it, the breadth of the great city where they are slain, means every where throughout Christendom; applies the revolution in Spain in 1808, to the great earthquake that was to accompany the slaying of the witnesses; that Spain was the tenth part of the great city that was to fall on the occasion; and that the destruction of the most eminent Spanish patriots was the slaying of the seven thousand men of name, as it is in the original." We agree with Mr. Reid that the slaying of the witnesses was moral, and not literal; but we think that he has altogether mistaken their character, and also the character and designs of the Spanish patriots.

Mr. Faber understands by the two witnesses, the Jewish and christian churches; because, as he says, they are compared to two olive trees in the 4th chapter of Zechariah. But it is Joshua and Zerubabel that are compared to two olive trees in that chapter. Besides, the church of God is *one*, and indivisible, and although compared to an olive tree in the scriptures, we do not know that it is compared to two olive trees. Mr. Keith says that the Waldenses and Albigenses were those witnesses; but this we will pass over at present, as we propose to examine it hereafter.

That by the "witnesses," we are to understand the Old and New Testaments, has been our own opinion for upwards of thirty years. and which we have declared from the pulpit more than once. This is also the opinion of Mr. Croly, and as Mr. Faber informs us, of a Mr. Galloway of England. They are called witnesses, because they witness for God and his Son: "Search the scriptures," said Christ, "for they are they which testify of me." They are compared to two olive trees, and two candlesticks, because they furnish the church with all needful divine light and unction. They are said to prophesy; and if by prophecy we are here to understand foretelling future events, what invaluable predictions do they contain, the fulfilment of many of which is an unanswerable argument for their divine origin; for supporting the faith of the weak believer, and for stopping the mouths of infidels and gain-

sayers. And if by *prophecy*, we are to understand preaching or proclaiming, what precious doctrines and precepts do they proclaim for our instruction and edification. But they were to prophesy in sackcloth during 1260 years, or the dominant reign of the "Man of sin;" and who does not know that the church of Rome has forbidden the laity to read the scriptures, except in their own corrupted version of the vulgate, which few of them can read. This was truly clothing them with sackcloth. "If any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies." This is sufficiently explained in the sacred volume.—"If any man will add to these things, God will add to him the plagues written in this book." "They have power to shut heaven that it rain not in the days of their prophecy." This, doubtless, has reference to God's withholding the fructifying influences of his Spirit from those churches which cover his precious word as it were with sackcloth, or which deny any cardinal doctrine of his precious word,—Isa. 5:6. Heb. 6:7,8. But, what comes more immediately to the point and proof,—"And when they have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and kill them; and their dead bodies shall lie in the street of the *great city*, which is spiritually called Sodom and Egypt, where also our Lord was crucified."

There is no part of his exposition of the Apocalypse, in which Mr. Faber has failed so

much as in his opinion of the time when, where, and by whom the witnesses were slain. He thinks their death had reference to the Protestants being defeated by the emperor of Germany, a bigoted Papist, in the battle of Mulburgh, in 1549; and that they arose from the dead three years and a half afterwards, when they gained the battle of Magdeburgh, in 1550, and were taken up into the symbolical heaven by the peace of Passau, whereby they were allowed the free exercise of their religion. But, besides being too narrow and circumscribed for the scope of John's visions, this will not quadrate with his other dates, and other parts of his system or scheme. He dates the rise of the "Man of sin" in 606, when the emperor and usurper Phocas conferred the headship of the churches on the Bishop of Rome. But the beast was to continue in his dominant state for 1260 years; and as the witnesses were to prophesy during that time, then they were slain 219 years before the date of their death assigned by John. But, admitting that the beast arose in the year 533, when the emperor Justinian appointed the Bishop of Rome to be "head over all the holy churches," and which was confirmed by Phocas in 606; and, admitting that the Old and New Testaments are the witnesses, then adding 1260 to 533, will bring us down to the year 1793, and the question then will be—was there any event that took place within the bounds of the ancient Roman empire in that year, that would

amount to the slaying of the Old and New Testaments, as symbolical witnesses?

In that year, says Mr. Croly, and all the historians of the French revolution,—“the christian religion was abolished in France; Sunday was to be observed no more; the sections of Paris demanded at the bar of the convention the total suppression of all religious worship. Gobert, the vicar general of Paris, attended by a body of his priesthood, abjured his functions and christianity, uttering the fearful words, *all religion is an imposture!*” p. 99. On page 119, Mr. Croly farther observes, “that by the decree of the government declaring that the nation acknowledged that there was no God, the Old and New Testaments were slain throughout republican France.” “Contumelies,” he adds, “to the sacred books would not be wanting in the general plunder:” and we remember reading in the public papers at the time, that in Lyons, the second city in France. they were dragged in derision through the streets at the tail of an ass, and then burned by the public executioner. If this was not slaying the scriptures as the standing witnesses for God and his Christ, we know not that we have any evidence that any of the prophecies have been fulfilled. And let it be remembered that this was done in France, the principal *street* of the great symbolical city—the Papal empire. Mr. Croly further observes, that after this time, “the capital and all the republican towns were the scenes of civic feasts and

shows of the most extravagant kinds;" a fulfilment of the prophecy—"And they that dwell on the *earth* shall rejoice over them, and make merry, and send gifts to one another, because these two prophets tormented them that dwelt on the *earth*." When these facts are duly considered, we may see the propriety and truth of the picture drawn of France at that time, as "the street of the great city which is spiritually called Sodom and Egypt," on account of unnatural wickedness and cruelty, and where Christ and his word were treated with more contumely than when he was actually crucified.

Perhaps it may be objected that Faber, Scott and other writers on the Apocalypse say, that the witnesses were to be slain by the beast that ascended out of the bottomless pit, and which they also say is the same as the beast with 7 heads and 10 horns; but what we have related was done by the infidel and atheistic national convention of France. We confess that we were surprised when we saw this in Mr. Faber's book. In the 6th chapter, vol. 1, he has proved, we think unanswerably, that the king or power mentioned in the 11th chapter of Daniel, "who should magnify himself above every god, and speak marvellous things against the God of gods, *nor regard any god*," was a power distinct from "the Man of sin;"—that he was to appear after the REFORMATION; be atheistical in his creed;—in fine, that he was republican France, and the long predicted

Antichrist. Why Mr. Faber did not see that this God-denying and God-defying power was the only proper instrument for slaying the witnesses, has indeed surprised us. For the "Man of sin," although crimsoned with the blood of the saints, would not destroy himself; but this power endeavored to sweep the Romish as well as other churches from the face of the earth. In a word, the description and origin of this beast is different from the "Man of sin," or the beast with 7 heads and 10 horns. This last beast arose out of the sea, or the convulsed state of the Roman empire; but the other arose out of *the bottomless pit*, or hell itself; for so hell is called in Rev. 20:1—the brood it would seem of the dragon and of the mother of harlots, which had previously committed spiritual fornication with the kings of the Latin earth. Mr. Faber's dating the rise of the "Man of sin," in the year 606, and supposing that the Protestants of Germany were the witnesses, is what obscured his acute intellect on this point.*

*We have seen in the beginning of this chapter, that the beast described by John in chap. 13, with 7 heads and 10 horns, was the Roman empire in its Papal form or head. And that he is the same as the beast "that ascended out of the bottomless pit," chap. 11:7, and 17:8, is indeed the fact; but then it was the Papacy under such circumstances, and with such a change of aspect and action, that when exhibited again by John in those chapters, he appears as if another beast altogether, and in one sense this was the fact. At his first appearance, or when "he arose out of the sea," or the convulsed state of the empire in the sixth century, it was to assume his 7th head, and persecute the saints under the color of religion; but when he ascended out of the bottomless pit, in 1793, it was to slay the witnesses, and assume the eighth, or as Mr. Faber terms it, the septimo-octave head, as we think he did in revolutionary and

But the witnesses were to lie dead three prophetic days, or three years and a half, after which "the Spirit of life from God would enter into them, and they should stand on their feet, and great fear fall on them that saw them."—"And they heard a great voice from heaven, or the church, saying, come up hither. And they ascended up into heaven in a cloud—the symbol of a multitude, or of drops of rain in a cloud, Heb. 12:1—and their enemies beheld them." Now, as Mr. Croly has shown in page 123, in June, 1797, exactly three years and a half after the passing of the above atheistical decree, it was repealed for political reasons. From that time they stood on their feet firm and unmolested until 1805, when they heard a great voice from the London Bible Society, saying unto them, "Come up hither, into heaven," or the church; and they have "ascended in a cloud," or in such numbers that all the power of Rome and hell cannot suppress them. England has the imperishable honor of forming the first Bible society of this century; and when we reflect on that and her other gigantic and untiring efforts in behalf of christianity, we cannot but say with one of her most pious and feeling poets,—

"England, with all thy faults, I love thee still."

We have only to remark on this trumpet,

atheistical France. And, indeed, the beast that ascended out of the bottomless pit, as expressly said in chap. 17:11, "is to be the eighth, and is of the seven, and goeth into perdition." But we may meet with this point hereafter.

that at the time (*ekeine hora*) the witnesses were to be slain, there was a great "earthquake, and a tenth part of the city fell," or renounced its allegiance to Papal Rome, "and in the earthquake there were slain of men 7000, and the remnant were affrighted, and gave glory to God." In the original it is names of men, or titles of nobility; and they who wish to know those names or titles will find them in Faber, chap. 10, sect. 1. It is true, an attack on those names was made the preceding year, but they could not be strictly said to be slain, while the king, the supposed fountain of honor, was alive, but he was not decapitated until the 21st of January, 1793. This ended the second wo-trumpet; and the seventh angel sounded his trumpet, and what ensued, will be the subject of the next chapter.

CHAPTER IV.

THE VIALS.

In examining the 11th chapter of the Apocalypse, we have seen that the Old and New Testaments were the witnesses, and that they were slain by the infidel convention of France, symbolized by the beast that arose out of the bottomless pit. We have also seen that, after lying three and a half years in a state of moral death, they arose from the dead by the repeal of the blasphemous decree that slew them; and that not long after, they ascended into the symbolical heaven, or the church, by the organization of the London Bible Society, and other societies that sprung from it, and in a cloud, or in such numbers, that all the powers of hell and Rome cannot now suppress them. Until that time the church of Christ was to be in a suffering state, wasted and worn out by pagan and papal Rome. The scene was now to be changed by the sounding of the seventh trumpet, and the unrelenting enemies of the people of God were to be wasted in their turn, until they shall be swept from the face of the earth.

Verse 15: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the

kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Some have inferred from these words that the millennial state of the church was to commence at the resurrection of the witnesses; and we are persuaded that this opinion has led to much error in the interpretation. But much was then to be done, and much is yet to do before that period, and consequently those words can only import, that the dominant reign of "the Man of sin" was then at an end, and he would not be permitted to waste the vineyard of the Lord as he had formerly done. The seven vials were to be poured out for this purpose, or as it is expressed by the four and twenty elders or representatives of the church, "to destroy them that had destroyed the earth."

We have already remarked that the 12th, 13th, and 14th chapters are a species of episode, in which the prophet breaks off from the regular series of his predictions, for the purpose of presenting to our view the principal characters or agents in his prophecy—the dragon, the beast with 7 heads and 10 horns, and the beast with two horns like a lamb, and the agency which they had in endeavouring to destroy "*the woman*," or the uncorrupted church. Mr. Faber begins this episode with the 11th chapter, but we have followed the arrangement of Dr. Scott, for this obvious reason, that the series of the prophecies are evidently continued to the end of the 11th chapter, when they are discontinued for a while, for the purpose just

mentioned. We have already made our remarks on those chapters, and the characters introduced therein: we will therefore pass on to the 15th chapter, where the series of the prophecies is taken up again. The 15th chapter only informs us that the seven angels who were appointed to pour out the vials of the wrath of God on the impenitent and irreclaimable enemies of his church, prepared themselves to execute their awful but righteous commission.

First vial,—chapter 16:2: “And the first angel went and poured out his vial on the earth, and there fell a noisome and grievous sore on the men which had the mark of the beast, and upon them that worshipp d his name.”

We have already seen Mr. Croly's interpretation of this vial, and as we think that he was mistaken both in respect to its nature, and the time it was poured out, we will not repeat it. As Dr. Scott is rather of opinion that all the vials are yet to be poured out, he declines giving any opinion respecting the nature of this vial. Mr. Reid is also of the opinion that all the vials are yet to be poured out; but when this vial is poured out, it will be upon earthly-minded men over the whole earth: page 260. Mr. Faber, with whom we so far agree, understands “the earth” in its symbolical sense, as denoting the bounds of the ancient Roman empire, and “the noisome and grievous *sore*,” as a *sore* of the mind. We agree with him

also, that the dreadful irruption of Deism and Atheism which pervaded almost every country in the bounds of that empire, and France especially, was this sore; but we disagree with him as to the time this vial was poured out, as its designed and righteous punishment. He thinks it was poured out in August, 1792, by the massacres in the prisons of Paris in that month. Those massacres were rather a sore of the body than of the mind; and consequently belonged to the woes of the second wo-trumpet. We have seen that the seventh, or third wo-trumpet did not sound until the witnesses were slain; but they were not slain until the following year, when by the decree of the national convention all religion was proscribed, which involved in it the slaughter of the witnesses. There is no incongruity in this; or that God should so order it in his moral government, that an act which was equal in atrocity to the crucifying of Christ, should involve in it its own punishment, by judicially blinding the mind, and corrupting and hardening the heart more and more. Hence then the blasphemous denial of God by some; the denial of the scriptures as a divine revelation by others; and the bursting of all the bonds of moral obligation by the many. Fornication was legalized by that assembly, and the immortality of the soul denied by the declaration, "that death was an eternal sleep." It may be said of France in that day, what the prophet Isaiah said of the political and religious state of Jeru-

saalem in his day: "The whole head was sick; and the whole heart faint; from the sole of the foot even unto the crown of the head, there was no soundness in it, but wounds, bruises and *putrefying sores*." This moral sore had indeed been long concocting by the writings of Voltaire, Rosseau, and others, but it did not burst forth in a public manner, and with all its pestiferous effects, until the national convention issued the foregoing horrible decree; the only instance of a nation, by its representatives, denying the being of a God, and proscribing all religion of whatever kind and character. What horrible effect the preceding decrees had on the public mind, and especially on the youth, may be seen in a note in the 10th chapter of Mr. Faber's book. In 1793, "the hopeful pupils of the new republican school appeared before the bar of the convention, when one of them set forth that all religious worship had been suppressed in his section, even to the very idea of religion. He added, that he and his school-fellows *detested God*; and that instead of learning scripture, they learned the declaration of rights. The convention, delighted with the progress of these young atheists, ordered, with the most enthusiastic applause, that they should be admitted to the honors of the sitting."

And here it may not be unnecessary to observe, that the language of the vial would seem to import, that it would be poured out on the Popish clergy in an especial manner, as desig-

nated by those who, in a peculiar sense, had "the mark of the beast," and worshipped his image, by erecting and upholding the horrible tribunal of the Inquisition. And this was actually the case, inasmuch as it swept away their riches and honors, by the greatest part of the laity renouncing all religion, and consequently their allegiance to them, and enlisting under the banners of infidelity; and frequently sweeping themselves from the face of the earth by the axe of the guillotine. The Pope trembled on his throne, and good reason he had, as will be hereafter seen. In a word, this vial, or the flood of infidelity in France, had a two-fold effect. First, by corrupting and demoralizing the mass of the laity, and thereby preparing, and then pushing them on to inflict the calamities which history tells us they inflicted with a ruthless hand on their former pastors. We will only add, on this vial, that Mr. Keith understands this vial as we do, as having reference to the prevalence of infidelity on the continent of Europe, and especially in France, but is undetermined as to the precise year in which it was poured out.

Second vial,—verse 3: "And the second angel poured out his vial on the sea, and it became as the blood of a dead man, and every living soul died in the sea."

It is unnecessary to mention the interpretation of this vial given by Mr. Croly, for the reasons already assigned. Dr. Scott is doubtful if this vial has been poured out. Mr. Reid

says that the sea here is symbolical of men of unsteady and wavering minds, and that when this vial is poured out, it will be poured out on such. This is also as indefinite as his interpretation of the first vial. Mr. Keith applies it to the naval victories which England obtained over France from 1793 to 1799. This is surely a loose and indeterminate way of explication; to understand and explain one vial symbolically, and the next literally. No satisfactory result can ever ensue from such a mode of explication. Mr. Faber justly observes, that "the sea," when used in a symbolical sense, denotes a nation in a state of dreadful anarchy and confusion, and its being "turned into blood," that massacre and bloodshed are predominant in that nation. Hence then he applies, and we think justly, this vial to the massacre and bloodshed that prevailed in France after she became an atheistical republic. We think, however, that he begins the date of this vial too soon, in 1792. As already observed, all the tumults and massacres that happened before 1793, or the slaying of the witnesses, if the subjects of prophecy, belong to the second wo-trumpet, and not to the third; and on reflection he appears sensible of it, and acknowledges it in page 204. And there is enough after that time to justify the application of this vial to that unhappy period. At that time, or during the years 1794, '95, France was one vast aceldama, or field of blood. Besides the untold and uncounted thousands that perished

by the guillotine in Paris, the city of Lyons, that had treated the scriptures with such indignity as we have related in the last chapter, suffered according to her deserts. A writer of that period says of that city--“An undistinguished butchery of all the rich commenced. Hundreds of persons, men and women, were taken out of the city at a time, tied to trees, shot to death, stabbed, or knocked on the head. In the city the guillotine never ceased for a moment; it was shifted three times; holes were dug in the earth to receive the blood, and yet it ran into the gutters.” And Sir Walter Scott, in his life of Napoleon Bonaparte, says—“The murders committed at Lyons, though hundreds were swept away by volleys of musket shot, fell far short of the horrors perpetrated by CARRIER at Nantes, who, in avenging the republic on the obstinate defence of La Vendee, might have summoned hell to match his cruelty, without a demon venturing to answer his challenge. Hundreds, men and women, and children, were forced aboard vessels, which were scuttled, and sunk in the Loire, and this was called republican baptism. Men and women were stripped, bound together, and thrown into the river, and this was called republican marriage.” And in the country of Vendee, this historian tells us “that upwards of 200 battles and skirmishes were fought;” “and at Pillaud, such was the more than savage cruelty and brutality of the republican soldiers, that they roasted the women and children in a heat-

ed oven." But not only was this the fate of those who were rich, and of those who would not eulogize the *regenerated republic*, as the convention blasphemously called it, that convention slaughtered and punished each other in their turn. "In the course of two years," says Mr. Faber, "of 693 that composed that convention that slew the witnesses, 7 were assassinated, 8 committed suicide, 34 were proscribed, 92 were imprisoned, and 65 were guillotined." It is not necessary to go into a farther detail of these unparalleled butcheries, the very recital of which is almost sufficient to stagnate the blood in the veins, and justifies the language of the vial, "that the sea became as the blood of a dead man." They are yet fresh and vivid in the memories of many yet alive. If it is asked, is not the pouring out of these 2 vials too near each other, we reply that we are expressly told that they would be poured out in rapid succession; for it is said in the 14th verse of the 11th chapter, "The second wo is past, and behold the third wo cometh quickly." Besides, it is the opinion of the most eminent commentators and interpreters, that one vial was not completely emptied before the next would be poured out.

Third vial,—verses 4—6: "The third angel poured out his vial on the rivers, and fountains of water, and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which wast, and art, and shall be, because thou hast judged thus.

For they have shed the blood of saints, and of prophets, and thou hast given them blood to drink; for they are worthy."

Dr. Scott is still undetermined with respect to the application of this vial. Mr. Reid understands by "the rivers and fountains of water, the ordinances of the gospel; but whether the vial will be poured out on the ordinances so as to corrupt them or the corrupters, we do not pretend to understand; but he speaks more than once of men "spiritually drinking blood." Mr. Keith applies this vial to the blood shed by Bonaparte, in Italy, during the French revolution, because Italy abounds with rivers flowing from the Alps and the Appenines. This is dropping the symbolical language of the prophet again. We admit that part of this vial was poured out on Italy at that time; not as a country abounding with rivers, and fountains of water, but as a country which has shed the blood of the saints. We perfectly accord with Faber's interpretation of the symbols of this vial—"that as the sea denotes a nation in a violent state of revolutionary tumult and misrule, so rivers and fountains symbolize kingdoms and states in the opposite state of peaceful, regular and settled government." We agree with him also, that "the rivers and fountains of water," in this vial, signify the different nations of the Latin earth, who formerly shed the blood of the martyrs of Jesus, and, as a just punishment, had themselves "blood to drink." This was effected by the numerous

armies of the terrible republic issuing forth and devastating those countries, and slaughtering their inhabitants. Spain, Portugal, Austria, Savoy, Piedmont, Papal Rome and other countries, distinguished in history for their cruelty to those who would not receive "the mark of the beast, nor worship his name," were the principal sufferers. "Future historians," as Mr. Faber remarks, "will speak of this unparalleled war with astonishment. They will describe Europe as bleeding at every pore, and trembling for the fate of every civilized government. They will detail battle after battle, massacre after massacre, campaign after campaign. They will represent fertile provinces as wasted with fire and sword; and they will speak with horror of rapes and murders, of pillage and extortion." And, as this writer further remarks, "Protestant states, that have in any measure preserved the faith of their ancestors, have in a manner been exempt."

We will only further observe, that, as the field of this vial was more extensive than that which preceded it, it consequently required a longer time before it was emptied; perhaps from 1796 to 1804.

Fourth vial,—verses 8, 9: "And the fourth angel poured out his vial on the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues; and they repented not to give him glory."

That the **SUN** is the symbol of a kingdom, or civil government, we have already shown. This vial was to be poured out on some of the kingdoms into which the **Roman** empire was divided; not to "darken or blacken it as sack-cloth," but to give it more intense heat, that it might scorch and wither others. It is implied that it would be one of the most powerful of those kingdoms. We need scarcely say that **France** answers this character; and, as was observed in a former chapter, the sun has been long the emblem of that kingdom. In 1804, that nation changed its form of government from republican to monarchical, under **Napoleon Bonaparte**; for his calling himself *emperor*, did not alter the nature, nor change the character of her ancient government. And who does not know and remember the tyranny which he, as the head of that government, exercised over **France** itself by his military requisitions and demand of conscripts—half a million of whom are said to have perished in his **Russian** campaign. With his numerous conscripts he overran and devastated **Austria**, and captured **Vienna**; overran **Prussia**, and captured **Berlin**; and forcibly made his brothers kings; **Joseph** of **Spain**, **Louis** of **Holland**, and **Jerome** of **Westphalia**. Nor did he fail in a single enterprise while he continued in the bounds of the ancient **Roman** empire; but when he ventured into **Russia**, which was never within its pale, then the permissive commission was at an end, and he was shorn of his beams and

strength as a tormentor of others. From these considerations, and others which might be mentioned, it is evident to ourselves that this vial had reference to the tyrannical power of France under the emperor Napoleon. "Revolution," says Scott, in his life of Napoleon, "is like a conflagration. Bonaparte had destroyed the proper scale of government in France, and assumed an almost unlimited authority over the fairest part of Europe. Over foreign countries, the military renown of France streamed like a comet, inspiring universal dread and distrust. And while it rendered indispensable similar preparations for resistance, it seemed as if peace had departed from the earth forever, and that its destinies were hereafter to be disposed of according to the laws of brutal force." Faber and Keith understand and apply this vial as we have done; but to which, Dr. Scott neither agrees nor disagrees. Mr. Reid says that this vial will be poured out for unhinging all the governments in the world; but he does not tell us what kind of governments will be established in their stead.

Fifth vial,—verses 10, 11: "And the fifth angel poured out his vial on the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and sores, and repented not of their deeds."

It is the general opinion of interpreters and commentators, that this vial will be poured out

on Rome and its dependencies, as the seat of the beast, and, as Dr. Scott says, "so as to darken the whole Antichristian empire." The following rapid sketch and extract, from Croly, may cast some light on this subject; although, as the reader will see, it is the last event only that can be applied to this vial, the others being only precursors, or preparatives for that event. "In 1797, the second year of his Italian campaigns, Bonaparte advanced towards Rome, and was prevented from the seizure of the Papal throne only by the treaty of Tolentino, in February, 1797, which the Pope purchased at the bitter price of three of his legations—Ferrara, Bologna and Romania; money to the amount of a million and a half sterling, and the plunder of the chefs d'œuvre of the Vatican.

"Yet this was but a respite. On the 10th of February, 1798, the French army under Berthier, entered Rome, took possession of the city, and the Pope and Cardinals prisoners. Within a week, Pius VI. was deposed; Rome was declared a republic; the tree of liberty was planted; and the city and states delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury, and degradation of the feelings and property of all the people. Pius VI. died in captivity. *Pius VII. was dragged across the Alps to crown Napoleon; was held in duress, and was finally restored only on the fall of the French empire. The Papal in-*

dependence was abolished by France, and the son of Napoleon declared king of Rome."

This took place in 1812.

Mr. Keith applies this vial to the mental darkness that prevails at Rome, and in Popish countries, and adduces instances of it that are at the same time ludicrous and deplorable. We do not doubt the truth and accuracy of his statements; but when was it otherwise, as a general rule, since Popish influence prevailed at Rome, or any where else. And intellectually dark and ignorant as they are, they may be said to be light itself in comparison of what are called "the dark ages," when Popery ruled without opposition, from the ninth century to the auspicious era of the reformation. And that it is not mental darkness that is meant in this vial, is evident from the circumstance that it gave them great pain—"And they gnawed their tongues with pain;" for in that case they could have soon relieved themselves by using the means of information which are now accessible to all ranks. The pain which they suffered arose from their not knowing how to relieve themselves, when Bonaparte plundered them of all he could lay his hands upon; deprived them of their independence; kept their Pope in duress; assumed to himself the crown of Italy, and declared and proclaimed his son king of Rome.

But notwithstanding all this, it is said "that they repented not of their evil deeds, but blasphemed God." A little reflection, however,

might have led them to deep repentance, as their "pains and sores" came from infidels and atheists, or men made such by themselves. Besides, the open profligacy of their ecclesiastics, their superstition, and worshipping images, and praying to saints and angels, were so gross as led men of penetrating minds to despise their religious system; and as the Bible was to them next to a prohibited book, and being consequently ignorant of what true christianity is, the mass of them plunged into deism, and not a few into blank atheism. And thus it was that the French nation, whose kings were styled by the Pope, "the eldest sons of the church," and one of the 10 horns of the Papal beast, was one of the first to fulfil the prophecy, at least in part, "to hate the whore, and make her desolate, and eat her flesh, and burn her with fire." It will be admitted that Rome had a loud call to repentance at the time we are speaking of, but instead of repenting, no sooner was Pius VII. restored to his seat again, than he re-established the horrid tribunal of the inquisition, and recalled and restored the nefarious order of the Jesuits. It may be the last call; and that the next call directed to Rome will be that of a gracious God to his people who may be within her, as Lot was in Sodom, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" for it is expressly said in chapter 18:8, "That she shall be *utterly* burned with fire; for strong is the Lord God that

judgeth her." Whether she will be burned by fire bursting from the bowels of the earth, as the region round about her is volcanic, or by the fire of besiegers, we will not venture to say. But her fate will be different from some other large cities that have been nearly consumed by fire. London and Moscow both experienced this fate, but arose more splendid from their ashes. Not so will it be with Rome; for it is said in the 21st verse of the chapter now quoted, "That a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." The reader need not be told that Babylon of old was a type of Rome, on account of the idolatry and wickedness of both.

We will only add, that Faber is uncertain whether this vial will be poured out on the beast with seven heads and 10 horns, or on the two-horned beast. But we think that it is immaterial whether it will be poured out on the one or the other, or on both, as they are constituent parts of the same monster. Mr. Reid thinks that this vial will be poured out on those who have introduced "human inventions into the worship of God." But as it would be deviating from the point in hand to notice and discuss this subject here, we will defer it to a separate inquiry.

Sixth vial,—verse 12: "And the sixth angel poured out his vial on the great river Euphra-

tes, and the water thereof was dried up, that the way of the *Kings of the East* might be prepared."

In explaining the sixth trumpet, Mr. Reid admits that the river Euphrates is symbolical of the Turkish empire; but in explaining this vial, (page 282,) he exhorts his readers "to divest their minds of all thoughts that the countries bordering on the Euphrates are the parts of the earth where this judgment is to be executed. Such opinions, although held forth under respectable names, are plainly destitute of all foundation of truth." This is adhering to the meaning of a symbol with a witness, and a compendious way of settling a disputed point. And what is the meaning which he attaches to the "water of the Euphrates?" Churches which have introduced human inventions into the worship of God. And in page 288, he tells us, "that if these things are not intended by the river Euphrates, it will be hard to find the true meaning of the symbol." As for the kings of the East, he tells us in the following page, "that they are the emblem of a power, or operating powers, that now exist in the world, and are now preparing their forces to overturn the mystical Babylon." He has not told us, however, who they are, or what they are; and strange to tell, he says, that although some of them are good men, yet some of them are bad men, and hypocrites.

Dr. Scott is uncertain whether the Euphrates symbolizes some Eastern nation that will here-

after invade the kingdom of the beast; or the drying up of its water may have reference to such deductions from the power of Rome, as shall embolden and excite other nations to attack her. For ourselves, we have no doubt from the aspects of divine Providence, but that this vial has reference to the overturning of the Turkish empire, as requisite to prepare the way for the restoration of the Jews, symbolized by the "kings of the East," to the land of Palestine: this is also the opinion of Mr. Faber, and of Mr. Keith. We have two reasons for this opinion. One is, the symbols—"the kings of the East," and the "river Euphrates," whence the Turks who now inhabit the Ottoman empire came, require this interpretation; and another, that Mahometanism is as much the enemy of christianity as popery, and must be overturned before the kingdoms of this world shall become the kingdoms of God and of his Christ. As the baleful effect of that wicked imposture is described in the sixth trumpet, so its gradual decline and final destruction is predicted in the sixth vial by the drying up, or evaporation of the waters of the Euphrates. And that the Jews, Jehovah's "*kingdom of Priests*," shall be restored to the land of Palestine, is predicted by almost all the prophets. They who wish for particular information on that subject, will find it in "**FRAZER ON THE PROPHECIES**,"—whose book is confined almost to that subject.

And who is there, who is acquainted with the present state of the Turkish empire, but

has seen the predictions of this vial fulfilled, and fulfilling in such a striking point of light as to convince the most incredulous, even Mr. Reid himself! Greece, with her islands, perhaps the most valuable part of that empire, have been lopped off, and, we believe, forever. The mighty king of the North has, not many years ago, erected his standard almost under the walls of Constantinople, to enter which no obstacle, which the Turks could offer, stood in the way. In point of military resources, she is one of the feeblest and most abject states in Asia or Europe. Her existence depends on the political caprice and nod of the autocrat of Russia; and how soon he may give that nod, no one can tell.

To this we would add, that Bishop Newton, Faber, and others, have remarked, that as soon as the predictions of the sixth vial were fulfilled, or evidently fulfilling, they would lead to a more clear understanding of all the preceding prophecies of the Apocalypse. We thought we saw the predictions of that vial fulfilled in the present state of the Ottoman empire. This led us to compare the other vials with the events in the great revolution in France, and the reader has the result. We may have been mistaken in some of our applications; but we think we may say, that they are more accordant with the predictions on the vials than any which have lately appeared among us, or that we have seen.

The seventh vial, verses 18—21, will com-

plete the righteous judgments of God on his implacable enemies. It will be poured out on the "air," or the whole kingdom of Satan, "the prince of the power of the air," whether Pagan, Papal or Mahometan. But previous to this, "three unclean spirits, like frogs, will come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, and go to the kings of the earth, and of *the whole world*, to gather them together to a place called *Armageddon*, and where they will be destroyed with such a destruction, that it is said, by a bold hyperbole, "that the blood will reach to the horses' bridles." As not only the kings of the Latin earth, but "of the whole world," will be gathered together on this occasion; then, by the dragon, we are to understand Paganism; by the kings of the earth, Popery, for the *earth* is here distinguished from "the whole world;" and by the false prophet, Mahometanism. We know, that by "the false prophet," some interpreters understand the Romish clergy; because it is said in 19th chapter, "that he will work miracles in the sight of the beast." We are certainly not to understand by those words, real miracles, or such as were wrought by the finger of Omnipotence, through the instrumentality of the prophets and apostles, but what are called by Paul, "lying wonders." And if we are to credit travellers of reputation, the Mahometan jugglers, or *Faquirs*, as they are called, are as expert at trick and imposture as

any of the Romish clergy have been or can be. Besides, in chap. 19:20, and 20:10, and in the passage which we are now examining, "the false prophet" is spoken of as a person or power distinct from the beast, or Popery; but the Romish clergy are not only a part, but the most efficient part of Popery, or "the Man of sin." Mahomet called himself "the prophet of God," and is so designated by his followers until this day; and who has not heard of that frequent saying in the mouth of every Mussulman,—“There is one God, and Mahomet is his prophet.” John had described the rise and progress of Mahometanism in the 5th and 6th trumpets, but does not there tell us of the future conduct and final end of that imposture. This, we apprehend, was his design in the passage now under consideration. That, as there is the same enmity and opposition to the church in Mahometanism, as there is in Popery, "the false prophet," as he designates Mahometanism, will enter into an alliance with the dragon and the beast, for the purpose of destroying it, but will themselves be destroyed, the church saved, and the millennium commence.

We will add only, that the pouring out of the vials seems to be also alluded to in the fifteenth chapter, under the general symbols of reaping the harvest, and treading out the vintage. As there is a cessation of labor, or breathing time, between the labors of the harvest and the vintage, so it seems it was to be in

the pouring out of the vials. Mr. Faber limits the vials of the harvest to the first three, because peace was made between the infidel republic and the remaining powers of the beast, in 1801, when, as he thinks, the first three were poured out. But that peace was very short, and would seem scarcely to comport with the considerable space of time between the harvest and the vintage. We would rather think that the harvest comprehends the first five vials, as having one great object in view—the infliction of the righteous judgments of God on Papal Rome; and that the drying up of the waters of the Euphrates, was the breathing time for the Latin earth, for the purpose of allowing them space for repentance; and that the vintage is to be confined to the seventh and last vial, and which will be poured out on the kings of the Latin earth, and of the whole world, because they “repented not;” but waged war against God and “HIS ANOINTED.”

CHAPTER V.

MISCELLANEOUS OBSERVATIONS.

The reader is not to expect that any new topic of importance will be introduced and discussed in this chapter. Our object is, to explain some things more fully; to obviate some objections that have been made; and to give our opinion on some subordinate questions that may be asked relative to the beasts, or powers, whose character and agency we have noticed and discussed in the two last chapters. To have given a full explanation of such things when under discussion, would rather have obscured than shed light on the different points; and we, therefore, thought it better to defer, and take them up again in a separate chapter.

It will be remembered, that while delineating the character and doings of the "Man of sin," we dated his birth, or rise, in the year 533, founded on the edict of the emperor Justinian, appointing him "head over *all* the holy churches." Mr. Faber dates his rise, or birth, in 606, on the edict of the Emperor Phocas, appointing him "universal Bishop, and head over all other churches." Mr. Faber was not ignorant of the edict or grant of Justinian, but thinks that it was not so full and extensive, as

that of Phocas. But we can see little or no difference between the words—"head over all the holy churches," and "universal Bishop, and head over all other churches." The word "*all*," in the one grant, is surely as extensive as the word "universal," in the other. The grant of Phocas was only a confirmation of that of Justinian.

It will be also remembered, that we further differed from the above respectable writer in regard to the Apocalyptic witnesses, and the beast who was to slay them, and the time they would be slain. As already remarked in the third chapter, he understands, by the witnesses, the Jewish and christian churches, but spiritually, "the mystic children of the universal church." That they were slain in the persons of the Protestant reformers, when they were defeated in the battle of Mulburgh, in 1547, and arose from the dead in 1550, when they gained the battle of Magdeburgh, whereby the free exercise of their religion was secured to them by treaty.

To this it was objected, that as the witnesses were to prophesy in sackcloth during the 1260 years, the allotted reign of the "Man of sin," and were not to be slain until his reign, as a persecutor, was to expire; then, according to Mr. Faber's scheme, they were slain 219 years before the time of their death designated by John. Besides, such an interpretation in respect to the witnesses, is too indefinite; but the prophecies are definite and precise, that when

they are fulfilled the fact may be seen and ascertained. For although there have been persons during the whole dominant reign of the "Man of sin," who did not comply with his errors, superstition and idolatry, and who constituted the uncorrupted church; yet they were not visible, but hid in the wilderness; and no two visible churches, composed of such, have been or can be traced during those 1260 years, whether we will date their beginning in 533 or 606. Mr. Keith and some others have adduced the Albigenses and Waldenses, as those two witnesses. But the Albigenses were not known until the 11th and the Waldenses until the 14th century; whereas, the witnesses were to prophesy during the 1260 years, or the dominant reign of the "Man of sin."*

Mr. Faber's position, that the Jewish and Christian churches as witnesses, were symbolized by two olive trees, and two candlesticks in Rev. 2:2, and Zech. 4:14, is, we think, as untenable as what he has said respecting the Protestant Reformers. The external structure and ordinances of the church of God, from

* In defence of his scheme, that the witnesses were slain in 1547, Mr. Faber observes, that the Greek word *telesosi*, in our translation, "when they shall have finished," generally bears a kind of future signification, and he accordingly translates the beginning of the 7th verse thus:—"When they shall draw near to the close of their testimony." Admitting the translation to be correct, still 219 years is too long a period for the finishing of the event. It is nearly a fifth part of the whole period of 1260 years. Besides, such a loose and indefinite manner of interpretation is contrary to a correct rule laid down by himself—that where a precise time is mentioned for the completion of a prediction, every application of an event to that prediction, that does not quadrate with the very year, is necessarily unsound and false.

Abraham to Christ, expired with the death of Christ, and therefore cannot be one of the witnesses. In Coloss. 2:14, the Apostle Paul, speaking of the ordinances of that church, or the church under the Jewish dispensation, calls them "a hand-writing of ordinances that was against us, and contrary to us;" and then affirms "that Christ blotted it out, and took it out of the way, nailing it to his cross." And although the seven churches in Asia were compared to seven candlesticks, and the church, as a collective body, is compared by Jeremiah and Paul to an "olive tree,"—we do not know that it is compared to two olive trees and two candlesticks. Besides, it is Joshua and Zerubabel, the one a priest and the other a magistrate, who are compared to two olive trees and two candlesticks by the prophet Zechariah.

And here we would remark by the way, that we have seen and heard "ministry and magistracy," as intended by the two Apocalyptic witnesses, and the passage from Zechariah, which we are now considering, adduced as a proof. It may be sufficient to say to this scheme of interpretation, that its advocates will not pretend to find a ministry and magistracy which they would admit to be pure and scriptural during the reign of "the Man of sin;" for let it be remembered, that the witnesses, whoever they were or are, were to prophesy in sackcloth the whole time of the 1260 years.

And to this it may be sufficient to add, that the character given to the Apocalyptic witnesses,—“their being two olive trees and two can-

dlesticks, or symbolically furnishing the church with holy unction and light; their prophesying, in whatever sense you may understand the word; their having one mouth, or teaching the same things; and fire proceeding out of their mouth; their having power to shut heaven, that it rain not in the days of the prophecy; their having power over the waters to turn them to blood, and to smite the earth with all plagues as often as they will;"—these acts, although figurative, cannot with propriety be applied to any men however good; to any churches however pure; or to any officers civil or ecclesiastic, however upright; but are properly applicable to the Old and New Testaments, as containing a revelation of the character and will of God to man, containing divine warnings and threatenings, and denouncing the wrath of God on the impenitent, incorrigible and persecuting enemies of his church. The preceding observations, we think, obviate Mr. Faber's objections in the 10th chapter of his book, to the scriptures being the two Apocalyptic witnesses for Christ and his truth.

It will be also remembered, that we differ from our author respecting the beast, or power that was to slay, and we think has slain the symbolical witnesses. This beast is characterized in 11th chapter of the Revelation as rising out of "the bottomless pit," and which Mr. Faber identifies with the beast "having seven heads and ten horns, and on his heads the names of blasphemy;" or in other words,

Popery, or "the Man of sin," because it is said in the 17th chapter, that this beast ascended out of the bottomless pit also. But this, we think, is said of him in reference to the wickedness of his character only; whereas the distinctive feature of his character as described in the 13th chapter is, "that he arose out of the sea," or the convulsed state of the Roman empire; and the distinctive feature of the character of the beast that was to slay the witnesses, is simply, that he ascended out of "the bottomless pit," having the quintessence not of some peculiar kind of wickedness, but of all wickedness, in and of himself. This infernal monster, we have shown from Mr. Faber's own exposition of the 11th chapter of Daniel's prophecies, was the real Antichrist, or the power that denied both the Father and the Son, 1 John 2:22; but which Popery, bad as it is, never has done, and was alone fitted to slay the witnesses, and slew them in France, when its atheistical and deistical convention in 1793 abolished all religion, the Popish religion included; and that too, 1260 years after Justinian appointed the Bishop of Rome "Head over all the Holy churches.* This was the end for which he

* And yet there is a sense in which an identity of the beast that slew the witnesses, and of the beast with seven heads and ten horns, may be predicated, inasmuch as the one sprung from the other. That it is the ancient Roman empire in its Papal form that Daniel alludes to in chapter 11:36, will be evident we think to any one who will closely inspect the several features of his character. He is first described in that verse "as exalting himself, and magnifying himself above every god, and speaking marvellous things against the God of gods." This perfectly coincides with the character given of the same power by Paul in 2 Thess. 2:4, under the

was permitted to appear in the world; and whether he will be permitted to appear and act again, we will not positively say; but probably he will again appear and act under his father,

symbol of "the Man of sin, and son of perdition," "who opposeth and exalteth himself above all that is called God, or is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God:" and indeed it would seem that Paul has borrowed his description and diction from Daniel. But this was only his character in what may be called his manhood; and bad and blasphemous as it is, Daniel exhibits in the 37th verse an additional feature which appeared in his old age, and which made him "the Man of sin, and son of perdition" indeed:—"Neither shall he regard the God of his fathers, nor the desire of women, *nor regard any god*, for he shall magnify himself above all." The reader need not be told that this feature of his character, of *not regarding any god*; is perfectly atheistical, and cannot be predicated of any power that has been, or is, but the national convention of France in 1793; and let it be remembered that that convention sprung from the church of Rome, or were born and educated in its pale.

As for the isolated expression, "the desire of women," Mr. Faber thinks that it has reference to the rejection of Christ by that convention; but may it not have reference to their abolishing the marriage relation and connection, which women as the weaker vessels properly desire, that they may have a friend and protector through life,—*"and thy desire shall be to thy husband."*—Gen. 3:16.

And may not what is said of this king or power in the 38th verse, of his "honoring the God of forces," refer to the warlike character of the atheistical republic, and the disposition which they manifested, and the efforts which they made to subjugate all the surrounding nations. And may not what is said of his "honoring a God which his fathers knew not," also refer to the convention worshipping, in the Champ de Mars of Paris, "the goddess of Reason," in the person of an infamous woman, seated on an altar, and decked with "gold and silver, and precious stones." The circumstance of the French people returning again to Popery, furnishes no argument against our views and interpretation of this passage. For as we are told in chapter 7:12, that the lives of the Babylonian, Persian, and Macedonian beasts were prolonged after their power to persecute was taken away; so was it to be with the Roman beast. And as to what is said in the 40th verse, of the king of the South pushing at him, and the king of the North coming against him like a whirlwind, with chariots and horsemen, &c.—we think it is future, and will be accomplished some short time prior to the battle of Armageddon, when, it is said in the close of the chapter, "he will come to his end, and none shall help him."

the devil, or the Old Dragon in the battle of Armageddon, in conjunction with the beast that arose "out of the sea," and "the false prophet," or Mahometanism, and be finally destroyed with them. As we are now to dismiss this point, and not to resume it particularly, we would remark, that it is not proper to call the Pope antichrist, or Popery antichristian. Papists complain of it, and not unjustly; for as John says, "He is Antichrist who denieth the Father and the Son." The proper name of Popery as given by Paul is, "the Man of sin," and "the wicked one, whom God shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2:3—12.

Although we agree with Faber, that the seventh trumpet has sounded, and that some of the vials have been poured out, and are now pouring out on the irreclaimable enemies of Christ's church and people, yet he thinks that the dominant or persecuting reign of the "Man of sin," will not end until the year 1866. This was forced upon him by what we believe to be a false date of his rise, and shows the necessity and importance of correct first principles; as one error, in every science, necessarily leads to another. We have thought, however, that the dominant reign of the "Man of sin" ceased in 1793, as the vials were to be poured out "quickly," when that event should take place; that the first five have been poured out on the Popish nations in Europe in an especial man-

ner, during the French revolution, which commenced in 1789; and that the sixth is now pouring out on the Ottoman empire. If they have not been poured out at that time, it is certain that none of them have been poured out as yet; as no events, since that time, can justify such an application. But who is there, who has reflected on that tremendous explosion, or revolution,—the changes which it has produced in all the Popish countries in Europe,—the calamities which it brought on all the surrounding nations,—the unheard of blasphemy, wickedness and anarchy which attended it in its various stages,—the torrents of blood which accompanied it,—the length of its duration, and the effect which it had and has produced on the church of God;—who is there, we say, who reflects on those events, but will be constrained to say, that it was undoubtedly a prominent part of John's visions, and an especial subject of prophecy. As all the vials were to be poured out on the enemies of Christ and of his church, in applying the events of that revolution to the predictions in the vials, or the predictions to the events, we were fully satisfied in our mind with respect to the applications, the fifth vial excepted. That vial was to be poured out on Rome and its dependencies, as "the seat of the beast," not to destroy it, for its final destruction is the subject of another prophecy in the 18th chapter, but to lessen its influence so, as Dr. Scott expresses it, "as to darken the whole antichristian empire." As

the prophecies follow each other in regular chronological order, we saw no event in the course of the French revolution that could be applied to this prediction, but the circumstance of Bonaparte's compelling Pope Pius VII. to cross the Alps in the depth of winter, for the purpose of crowning him the Emperor of the French; and afterwards disannulling the power and independence of the See of Rome in France and Italy, and declaring his son "THE KING OF ROME." As that act was rescinded at the restoration of Louis XVIII. and the catholic religion re-established as the religion of France, it may have been thought that the above act of Bonaparte was not a fulfilment of the prediction, and as observed, we had some doubts on the point. But let it be remembered, that although the Popish religion was re-established in France by Louis XVIII. yet all other religious sects were tolerated, which had not been the case since the revocation of the edict of Nantes by Louis XIV. The power of the Pope was therefore not restored as formerly, but remained under an eclipse. And not only was this the case, but the results of the last revolution in France have strengthened, if not confirmed our exposition of the fifth vial. By the present charter, or constitution of that nation, the re-establishment of the catholic religion has been revoked, the Pope's nuncio or ambassador dismissed, and the free exercise of religion is a fundamental principle of the charter. And to this may be added, that Spain

and Portugal, where Popery has reigned for ages past without opposition, have virtually renounced their allegiance to the See of Rome. The above act of Bonaparte was the incipient step that led to this unexpected consummation, in a nation whose former sovereigns, Pepin and Charlemagne, relieved the Pope more than once, when reduced to the last extremity by the Goths, and bestowed upon him his Italian dominions. May not all these events be the commencement of the fulfilling of the prophecy in the 18th chapter, "that the 10 horns," or kingdoms into which the Roman empire was divided, "shall hate *the whore*, and make her desolate and naked, and eat her flesh, and burn her with fire." The intelligent reader need not be told that France is the principal of those kingdoms that gave their power to the Papal beast, that remains in its original state; whereas some of the other kingdoms have disappeared, and some have renounced their allegiance to Rome. But here it may be asked,—

I. What are we to understand by the seven heads and ten horns of this beast, as he is described in the 13th chapter, and what are the names of blasphemy which are said to be on those heads? In chap. 17:9, 10, an interpreting angel informed John that the 7 heads denoted "seven mountains on which *the woman* sitteth;" another symbol of this empire in its Papal form; but "*a woman* drunken with the blood of the saints." And who does not know that Rome, the metropolis of this empire, is

built on 7 hills. And as Rome was the seat of government of that empire in both its Pagan and Papal state; then, analogically, the seven heads denoted also the seven different forms of government which that empire would assume. These may be thus specified: 1st. Kings; 2d. Consuls; 3d. Dictators; 4th. Decemvirs; 5th. Military Tribunes; 6th. Emperors; 7th. Popes, or Papal. This last head is not admitted by Mr. Faber; but in no other sense can we understand what is said in chapter 13:2, that the dragon gave the beast with 7 heads and 10 horns, "his power and his seat, and great authority." If these words do not import supreme rule, we do not know that words could be selected to convey the idea. And as if to silence every doubt on this point, in chapter 17:13, it is said of the ten kings, "These have one mind, and shall give their power and strength to the beast." Besides, in the nature of things, and that the empire might have an existence, it was necessary that it should have a visible head, and directing controlling power; but there was no visible head, the Popes excepted, for near 400 years, until Charlemagne, in the ninth century, erected what is called the Carlovingian empire, which looked more like the sixth head than a separate head, which Mr. Faber says it was: both were imperial.

But it is said in chapter 17:11, that this beast had "an eighth head, which was of the seven," and called by some a septimo-octave head; and it may be asked, what was this eighth

head? This is a difficult point, and as was to be expected, there is a diversity of opinion among interpreters and commentators. Mr. Faber says, "that it was the Patriciate of Rome, merged in the Carlovingian Emperorship;" or, that while Charlemagne was Patrician of Rome, he was the 7th head; but when he became emperor, he was the 8th head, the 7th and 8th heads being amalgamated in his person. We confess that we are slow to conceive how a man's being a Patrician of Rome, could make him the 7th head of the Roman empire, or that the whole Patriciate could be that head. It was too inconsiderable in itself; and besides, was nominally at least, subject to the Eastern empire until the year 800.

Bishop Newton and some others say, that it was the Pope of Rome in his two-fold character of head of the church and a temporal prince. But this scheme has also its difficulties, inasmuch as the spiritual power of the Pope, the 7th head, instead of "continuing a short space," (Rev. 17:10,) continued for 1260 years. But as already remarked, this, although a difficult point, stands not in the way of our understanding the general and material prophecies of THE REVELATION; and to point out the fulfilment of these, as far as we think they have been fulfilled, is our main object and design. We have the evidence of facts, and we think of the word itself, that the Papacy is the 7th head of the beast, and that may be sufficient for understanding the principal prophecies, although we may

not be able to ascertain satisfactorily what power constituted "the eighth head, and which was of the seven."*

* All the information which we have, relative to the 8th head of the Roman beast, is to be found in Rev. 17th ch. 10th and 11th v. "And there are seven kings," or heads of government; "five are fallen; one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not, he is the eighth, and is of the seven, and goeth into perdition."

The form, or head of government that existed when these words were written, was imperial, or that of emperors. The difficulty of ascertaining who the eighth head of government was, lies in what is apparently said of the 7th head, as it is pointed in our translation—"that when he cometh, he must continue a short space." We have assigned reasons why we think that the 8th head cannot be predicated of the Carlovigian empire, nor yet of the temporal power of the Pope of Rome. But if the words of the 10th verse, "And when he cometh, he must continue a short space," can be fairly applied to the 8th, and not to the 7th head; and if not only a resemblance, but an identity of component parts and actors in the 7th and 8th heads, is evidence of the existence of the 8th head; then Revolutionary France, from 1789 to the deposition of Bonaparte, has all the characteristics of the 8th head of the Roman beast. The first supposition will be realized by putting a period or full-stop after the words in the 10th verse—"the other is not yet come," as is the case in the oldest editions of the Greek Testament, as R. Stephens' in 1630, and Leusden's in 1698; and reading the remainder of the verse, with the 11th verse, thus: "And when he cometh, (he must continue a short space,) even (*kai*) the beast that was, and is not, and he is the eighth, and is of the seven, and goeth into perdition." If this criticism be just, then, as said, the 8th head may be predicated of Revolutionary France. She became a republic, and while a republic, she had her *Consuls*, and thus resembled the consular form of government. She became imperial, and while imperial, was the head and protector of what was called "The Confederation of the Rhine," and which embraced, if not the whole, yet the greatest part of the Carlovigian empire; and thus resembled the imperial form of government. And as to an identity of component parts and actors, as implied in the words, "and he is of the seven,"—who does not know that the French revolutionists sprung from the Papacy, or the church of Rome. And who does not also know, that many of the firmest supporters of the Papacy, as Talleyrand, Bishop of Autun, and Gobert, Vicar General of Paris, &c. became violent Revolutionists, and Deists, or Atheists. "And he continued a short space;" or, the whole "vanished as the baseless fabric of a vision," when Bonaparte was deposed. And as a necessary preparative for the appearance of this head, in the course of

As for the names of blasphemy upon these heads, besides what might be collected from epithets given to Rome in its Pagan state, as "the eternal city," &c. the following may suffice as given to the Pope who has his seat there, by Popish writers; and it is evident that it is to the empire under its Papal head, that John refers: Infallibility,—His Holiness,—Vicar of Christ,—God upon earth,—and our Lord God the Pope. And if this is not blasphemy, and most awful blasphemy, we do not know what blasphemy is.

the revolution an end was put to the Papal head of government by Bonaparte, in imprisoning the Pope, abolishing the Papal power in France and Italy, assuming to himself the crown of Italy, and declaring his son to be king of Rome. Thus, "*the beast that was,*" or existed under an imperial and Papal form of government, and in both persecuted the true religion, assumed a new form in Revolutionary France, that persecuted all religion, "*and is not, and went into perdition,*" by France returning to her former state, renouncing persecution, and proclaiming in her last political charter or constitution, the free exercise of religion to all men.

It will be recollected that in support of the opinion that Revolutionary France may have been the 8th head of the Roman beast, we proposed putting a period, or full-stop, after the words in the 10th verse—"the other is not yet come," and reading the remainder of the verse with the 11th, as is the punctuation in Stephens' and Leusden's Greek Testaments. To this it may be objected, that the Greek point (·) is used only where we use the colon in English punctuation. It is admitted that it is most frequently the case; but instances can be produced from the most correct Greek writers, and from the Greek Testament, which show that they use it also where we use the period. It may be also objected, that Dr. Campbell, in the 12th preliminary dissertation to his translation of the four Gospels, affirms, "that in the most ancient manuscripts there were neither points nor accents, and hardly a division in the words;" and that ecclesiastical historians say that the Greek point was not introduced until the fifth century, or perhaps later. All this is admitted; and as it respects the subject in hand, the question is, what did it designate when introduced? This, we think, will appear manifest to all who will carefully observe the places where it is used—that it was designed to advertise the reader, that the mean-

In chap. 17:12, the same interpreting angel informed John, that the ten horns denoted ten kings, or kingdoms, into which the Roman empire was divided after the year 476. In his comment on Dan. 7:6, Dr. Scott has given us a list of those kingdoms, as they existed in the 8th century. In vol. 2d, page 128, Mr. Faber has given us another list, with a small but not material variation. 1. The kingdom of the Huns. 2. The kingdom of the Ostrogoths. 3. The kingdom of the Visigoths. 4. The kingdom of the Franks. 5. The kingdom of the Vandals. 6. The kingdom of the Sueves, and Alans. 7. The kingdom of the Burgundians. 8. The kingdom of the Heruli, Rugii,

ing of the clause or clauses preceding it, is complete in itself, and that what follows is a distinct proposition, although connected with the main subject, and perhaps necessary to illustrate it further, or to enforce it. Now, as the first editors of the Greek Testament have placed this point in the verse alluded to, and where we have mentioned, the presumption is fair, that they found it in the manuscripts from which they printed; and this is a proof that they who first introduced it, thought that the words—"And when he cometh," had reference to a new and distinct subject, although connected with what went before. And if reading it so does not obscure that which precedes it, as it certainly does not; and if it will solve a difficult question respecting the 8th head of the Roman beast; then, we think, that it ought to be preferred, the omission of it, by some modern editors of the Greek Testament, to the contrary notwithstanding. It is left with the reader to decide this question for himself; for, after all, the propriety and fitness of punctuation, in any language, must depend on its not obscuring, but presenting the subject discussed in a clear point of light. The reader will have observed that we have not proposed any alteration in the words of the sacred text, nor affixed any meaning to them that is not sanctioned by prescriptive consent and usage. The words of the text are sacred, and ought not to be questioned where there is no various reading; but which is not the case in the verses which we have been examining; but not so is the punctuation, whether ancient or modern.

Scyrri, and other tribes that composed the Italian kingdom of Odoacer. 9. The kingdom of the Saxons. 10. The kingdom of the Lombards.

2. It may be asked,—in what sense this “beast was, and is not, and yet is?” chap. 17:8. A beast is the symbol of an idolatrous and persecuting power. He *was* an idolatrous and persecuting power in his Pagan state; ceased to be such under Constantine and the Christian emperors; and again became idolatrous and persecuting in his Papal form.

3. It may be asked,—what was *the deadly wound* which this beast received by a sword, and how was it healed? as stated in chap. 13:8.

Some understand this wound as having reference to the subversion of the Western part of the empire in 476, and healed by Charlemagne, who revived it in the year 800; and which continued in the German empire until that empire was dissolved by Napoleon Bonaparte during the French revolution. But others, with whom we rather accord, understand it as having reference to what we have just now stated: the beast, as a persecuting power, received “a deadly wound” by the accession of Constantine to Christianity and the imperial throne, and healed as soon as “the Man of sin” arrived at age and strength to persecute the church of God again.

4. It may be further asked,—who was the “Man-child” mentioned in ch. 12:3, and whom the “woman,” or the church, brought forth in

distressed circumstances, and “the great red dragon waited to devour as soon as it should be born?” Mr. Faber confesses that he has not seen, and cannot give any interpretation of this passage that is satisfactory to himself; and accordingly he calls it “*crux criticorum*,” or the cross of critics. But we have not seen any solid reason why it may not be applied to Constantine, the first christian emperor. To this Mr. Faber objects, that “THE LITTLE BOOK,” of which this passage is a part, has special reference to the 1260 years, or the reign of the Papacy; and to apply it to Constantine, would be travelling out of the record. That “the little book” has special reference to the 1260 years, the dominant reign of “the Man of sin,” is admitted; but that it has an occasional or incidental reference to the rescue of the church from Pagan persecution in the days of Constantine and his christian successors, there is intrinsic evidence to ourselves in the passage to which we have alluded. The monster, which is said to wait to devour the Man-child, as soon as he would be born, is called “a great *red* dragon.” If the dragon symbolized the devil only, according to Mr. Faber, why is he said to be *red*? Dr. Scott, in his comment on the place, has observed, that purple or scarlet were the distinguishing colors of the garments of the Roman Emperors, Consuls and Generals; and this, we think, is the reason why the dragon is depicted as *red*, rather than that of any other color. Besides, as observed in the

beginning of the third chapter, the dragon is described as having 7 heads and 10 horns, and crowns upon those heads, but not upon his horns, and is a proof that the empire was not divided into ten kingdoms, at the time alluded to by the prophet. These circumstances, with others mentioned in the chapter alluded to, constrain us to interpret the dragon, as not only a symbol of the devil, but analogically of the Roman empire in its Pagan state, instigated by the devil to destroy the Man-child; and that Mr. Faber's objections to Constantine's being that Man-child, are not valid.

But it has been objected by others, that Constantine can hardly be accounted a christian, inasmuch as he was not baptized until a short time before his death. This, probably, arose from his being influenced by the opinion of TERTULLIAN, a popular father and writer of the preceding century, and which pervaded the church for some time—"that sins committed after baptism, if not altogether, were next to unpardonable." But that he not only rescued the church from a persecution that threatened her existence, but aided her in every exigency, is well known to all who are acquainted with the history of that day.

It has been further objected, that the words, "who will rule the nations with a rod of iron," are predicated of Christ in the 2d Psalm, and are not to be predicated of any man, however great or good. But these very words, with an addition in that Psalm, are applied to a stead-

fast believer in chap. 2, v. 26, 27:—"He that overcometh, and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter, shall they be dashed in shivers." But it may be said, this victory is to be achieved under Christ, and by his strength. True,—but it is nevertheless ascribed to the overcoming believer, and, though acted upon by the spirit of Christ, those acts are properly his acts; and why may not such acts be predicated of Constantine, who, it is confessed, used the power providentially committed to him, by the Head of the church, in subverting Pagan idolatry, and in building up christianity upon its ruins.

But, as remarked more than once, the foregoing and other passages of a similar character are subordinate points, and to be ignorant of, or mistaken respecting their true meaning, will not stand in the way of attaining a satisfactory knowledge of the principal prophecies of **THE REVELATION**, if the key which we have presented to the reader, and presented to ourselves, by Mr. Croly, is properly applied.—Every person who is in the habit of reading the books which have been published on the **REVELATION** of John, from time to time, will, we think, see that the errors and failures of different authors, as to the main points, arose from their not being in possession of this master-key, or the knowledge of the precise year in which the Bishop of Rome became "*the*

Man of sin;” or, if he knew of it, of not using it aright. And we think that every person of good common sense, who understands the meaning of the symbols, and has a general knowledge of civil and ecclesiastical history, with this key in his hand, can unlock every material passage that is mysterious in this last revelation of a gracious God, to undeserving man.

We will close our observations on the *vials* by remarking, that since we published our interpretations, eight years ago, Algiers, the strong hold of Mahometanism in Africa, has been wrested from the Ottoman Porte by France; that Egypt, its great granary, is lost, and Syria in all probability;—that insurrections are starting up, from time to time, in that worn-out and tottering empire, so long the enemy of the church of Christ in the East; and the day is not far distant, when, as Daniel expresses it, “it will be broken without hand,” or fall by its own intrinsic feebleness and decrepitude. This strengthens, if not confirms, our exposition of the seventh vial.

But, after all, it may be objected, that the prophecies of John and Daniel are parallels, as they respect the church of God, and that whatever interpretation is given to the one, that is not accordant with the other, is not to be relied on; but we have not done this, and until this is done, our interpretations, however plausible, and our dates, however coincident with remarkable events that have a striking aspect to

those prophecies and dates, are not to be admitted. We confess that we had not particularly examined the prophecies of Daniel, when we wrote our expositions of some parts of **THE REVELATION**; for to explain the prophecies was not the principal object which we had in view at the time,—it was what the reader will find in the three last chapters. We have, however, more particularly examined the prophecies of Daniel since that time, and the reader will find the results in the next chapter.

CHAPTER VI.

PROPHECIES OF DANIEL.

We have remarked in the last chapter, that the prophecies of John and Daniel are parallels; or that in some instances they prophesy concerning the same persons, or powers, and events; and consequently, that whatever interpretation is given to the prophecies of the one, that is not accordant with the prophecies of the other, is erroneous, and not to be admitted. In the preceding chapters we have humbly submitted to the public an interpretation of the principal prophecies of John; and our design in this is to show how far that interpretation is accordant with, and supported by the prophecies of Daniel.

In pursuance of this we would observe, that there have been only four universal monarchies or empires, with all of which the church of God has been connected or concerned, and affected by them more or less: The Babylonian, the Medo-Persian, the Macedonian, and the Roman;—nor will there be any other. These are first introduced to our notice in the second chapter of Daniel's prophecies, under the symbol of an image which Nebuchadnezzar, king of Babylon, saw in a dream, "the head of which was composed of fine gold, the

breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet partly of iron and clay." The golden head, as interpreted by Daniel, symbolized the Babylonian empire; the silver breast and arms, the Medo-Persian, which succeeded it; the brazen belly and thighs, the Macedonian, or as some call it, the Grecian; and the iron and clay legs and feet, the Roman, which destroyed all the others. To these "the kingdom of the mountain," as it is called by some, was to succeed, or the spiritual kingdom of *Messiah*, which was to overturn all the others, and itself to continue until time shall be no more. "Thou sawest," said the prophet to Nebuchadnezzar, "till a stone cut out without hands smote the image on his feet, became a great mountain, and filled the earth."

There is nothing intimated in this vision when this would be accomplished. But Daniel tells us in the 7th chapter, that he had a vision of the same empires under the symbols of a lion, of a bear, of a leopard, and of a fourth beast to which he gives no name, because it was "diverse" from all the others, "was dreadful, and terrible, and exceedingly strong, having great iron teeth with which it devoured, and brake in pieces, and stamped the residue under its feet." The lion was a fit symbol of the Babylonian empire, on account of its great strength; the bear, of the Medo-Persian, because its founders were fierce and rapacious; the leopard, of the Macedonian, because, as a leopard seizes his prey by a sudden spring or

bound; so, Alexander the Great, who overturned the Medo-Persian empire, overturned it, colossal as it was, in two or three years. But there is a circumstance added in the 7th and 8th verses of this chapter, respecting the fourth anomalous beast, that demands our particular attention. He had ten horns, and among them came up another little horn, before which three of the first horns were plucked up by the roots; and behold in this horn were eyes like the eyes of a man, the symbol of intelligence, and a mouth speaking great things." It is also said in the 21st verse, that this little horn would "make war with the saints, or the church of God, and prevail against them;" and in the 25th verse, that he would speak great things against THE MOST HIGH, and think to change laws and times. Now, as we have already shown in chapter 3d, the description given of this beast by Daniel, perfectly corresponds with the character of the beast described by John in the 13th chapter of REVELATION,—or the Roman empire, when divided into ten kingdoms; and the little horn described by Daniel corresponds also with the Pope of Rome, when those kingdoms "gave him their strength and power:" Rev. 17:13. Then, as John expresses it, "a mouth was given him speaking great things and blasphemies; and that he would open his mouth in blasphemy against God to blaspheme his name, and them that dwell in heaven; and to whom also it was given to make war with the saints, and to overcome them."—Rev. 13: 5—7. All who reflect upon the blasphemous

titles given to and assumed by the Pope of Rome, mentioned in the last chapter; and the many cruel persecutions carried on against those who would not submit to his spiritual tyranny, cannot but see that the above character, drawn by both Daniel and John, suits the Pope of Rome, and no one else. And to this may be subjoined what is said of this little horn in the 8th verse, "that before him three of the first horns or kingdoms were plucked up by the roots;" and in the 24th verse, that he would "subdue three kings." Now history, civil and ecclesiastic, informs us that three of the original horns or kingdoms came in process of time under the civil jurisdiction of the Pope of Rome. According to Dr. Scott, in his comment on this chapter, these were, "the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, and denoted by his wearing the triple crown."

We would here only remark on this point, that although neither of these prophets mention the year when this blasphemous power would arise, they yet agree as to the length of his dominant reign. Daniel says in chapter 7:25, "a time, times, and the dividing of time;" and in chapter 12:7, "a time, times, and a half," or a year, two years, and half of a year; and John says in Rev. 13:5, "forty and two months. Now as the Jewish month consisted of 30 days, the reader will see that the days in three years and a half, and in forty-two months, amount to the same length of time—1260 days. But in prophetic language, a day denotes a year. Thus,

In Ezek. 4:4, 5, God said to the prophet, "Lie thou on thy left side, and lay the iniquity of the house of Israel upon it: according to the number of days that thou shalt lie upon it, thou shalt bear their iniquity; for I have laid upon thee the *years* of their iniquity, according to the number of *the days*." Hence then it appears, that the dominant reign of this wicked power, when he would arise, was to continue for 1260 years; and which is corroborated by what is said of the witnesses which were to exist during the whole of his reign—"that they should prophesy a thousand two hundred and three-score days in sackcloth." These prophetical days or years are, however, to be considered as solar or natural years. And whether the Jews added the remaining five days and odd minutes to their last month, to complete the solar year, or had a thirteenth month every sixth year, is a point not agreed upon by the learned. But they must have had recourse to some such device, to prevent that error and mistake which would in a short time take place in their computation of time, and the regular observance of their several feasts.

In the 8th chapter of his prophecy, Daniel tells us farther, that he had a vision of "a ram with horns that pushed westward, and northward, and southward, so that no beast could stand before him; that he saw at the same time a he-goat that came from the West, and touched not the ground, and had a notable horn between his eyes; that he ran upon the ram in

the fury of his power, smote him, and cast him down to the ground, and trampled upon him; that the he-goat waxed very great; that the great horn was broken, and for it came up four notable horns toward the four winds of heaven; that out of one of them came a little horn which waxed very great, toward the South, toward the East, and toward the pleasant land; that he magnified himself even to the prince of the host; and that by him the daily sacrifice was taken away, and the place of the sanctuary cast down; and it practised and prospered."

This vision was explained to Daniel thus: The ram with the two horns symbolized the kingdoms of Media and Persia, or the Medo-Persian empire. The he-goat, the Macedonian empire erected by Alexander the Great. But what power was meant by "the little horn" that came up out of one of the horns or kingdoms, into which that empire was broken after Alexander's death, is a matter of dispute among interpreters and commentators. Some consider this little horn as a double representation of the little horn mentioned in the seventh chapter. But besides a marked difference of features in some parts of their characters as drawn by the prophet, the little horn mentioned in the 7th chapter sprung up among the ten horns into which the Western Roman empire was broken. But this little horn sprung up in the East, and out of one of the four horns into which the empire of Alexander was divided. Hence then, for these and other reasons which we

deem unanswerable, we accord with Mr. Faber, that by this little horn we are to understand the Mahometan empire or power, the wasting enemy of the church in the East, as Popery has been in the West, and which was introduced by John in the REVELATION under the symbols of the Euphratean horsemen, and THE FALSE PROPHET.

The reason why we have noticed this little horn was, not only to show the perfect correspondence between the prophecies of Daniel and John, in regard to those beasts which were to waste and wear out the saints, but that there is a number connected with it, the beginning of which, if we can ascertain, will go far in determining the rise and final destruction of those enemies of the church of Christ. In the 13th verse of this 8th chapter, Daniel tells us that he heard one saint say to another,—“How long shall this vision be;” and the answer, as it is in our Bibles, was, “until 2300 days,” or years. In the Septuagint translation, it is 2400 days; and Mr. Faber tells us from Jerome, that some very ancient copies read 2200. That is, the events of the vision were to commence when the Macedonian he-goat should attack and overcome the Medo-Persian ram; and end, “or the sanctuary,” or church of Christ, “be cleansed,” at the end of these numbers, whichever of them is the true reading, or original text. This attack, says Mr. Faber, happened in the year 334 before the birth of Christ, when Alexander the Great attacked and overcame

Darius, the emperor of Medo-Persia, in the battle of the Granicus. He has applied the numbers 2300, and 2400, to that year, and shown that neither of them will at all agree with what history informs us respecting the rise of Mahomet, the one by 100, and the other by 200 years; nor yet with what the inspired prophets tell us in regard to the duration of the dominant reign of his cotemporary, "THE MAN OF SIN." For at whatever time Popery and Mahometanism may have arisen, John tells us that they shall perish together. But, as Mr. Faber has shown, if we will add 334 606 years since the birth of Christ, 606 when, as he supposes, Popery and Ma- 1260 hometanism arose together, to 334 yrs. — before his birth; and to these add 1260 2200 years, the duration of the dominant reign of the "Man of sin," they will exactly amount to 2200 years, which would seem to be the true reading, and will bring us down to the year 1866, when, as he thinks, both Popery and Mahometanism will be destroyed.—Rev. 16:21.

We think that he is not far wrong in regard to the final destruction of Popery and Mahometanism; although we must object to one of his dates, and yet it is not very material. Instead of dating the commencement of the vision of the Mahometan "little horn," in the year 334 B. C. he ought, we think, to have dated it in the year 332, when Alexander finally overthrew Darius, the Medo-Persian king, in the

battle of Arbela, and put an end to the Persian empire. The dates of events, so long ago, are indeed somewhat uncertain. We accordingly find some chronologists placing that battle in 331 B. C. but the current language of historians, that Alexander conquered the Persian empire in less than three years, would seem to place it in 332. The battle of Issus, the second battle between Alexander and Darius, is said to have been fought in 333 B. C. and from the fiery temper and general character of Alexander, it is not probable that he would allow Darius two years at least to recruit his forces. From these considerations, it appears more probable, that the battle of Arbela was fought in 332 than in 331 B. C. The difference between some chronologists and ourselves is only a year. Then assuming that the year 332 B. C. was the year in which the battle of Arbela was fought, and the Macedonian he-goat "trampled the Medo-Persian ram under his feet," our own numbers and dates will stand thus: If to 332 B. C. we add 533 years, A. D. when the Emperor Justinian made the Bishop of Rome "head over all the holy churches;" and to these add 1260, the dominant reign of "the Man of sin;" and to these the 75 years which Daniel mentions in the 12th chapter, as the period between the ceasing of the persecuting reign of "the Man of sin," and the commencement of the Millennium--these numbers, when put together, will also exactly amount to 2200

years; but they bring us down to the year 1868, as the commencement of the Millennial state of the church.

We have said, in the close of the last chapter, that we had not particularly examined the prophecies of Daniel, nor the very material number 2200, when we wrote our remarks on "the Revelation of John;" and were agreeably surprised to find how very nearly, if not exactly, that number coincides with the other numbers and dates which we submitted in regard to the rise, dominancy, and final fall of "the Man of sin." The reader will have observed, that the difference between Mr. Faber and ourselves, in regard to the above numbers and dates, is this:—That excellent writer, who has shed light on the prophecies, and to whom we are much indebted for whatever knowledge we possess on the subject, places the 75 years, mentioned in the last chapter of Daniel, beyond, or after the destruction of the combined powers of the dragon, of the beast, and of the false prophet, in the battle of Armageddon, and consequently the Millennium cannot commence until the year 1941, according to his scheme: but we place them between the years 1793 and 1868, when, according to our views and scheme, the Millennium will commence. The reason why 75 years were added to the life of the Papal beast, after his power to persecute should be taken away, was, to allow sufficient time for repentance to his adherents, and an opportunity to the thoughtful among them to come out

of the mystical Babylon, and flee from the coming wrath. Hence the gracious command, or warning, in Rev. 18:4: "Come out of her, my people, that ye be not partakers in her sins, and that ye receive not of her plagues." But this cannot be said after the battle of Armageddon; for the Papal beast will be destroyed at that time. This was also the divine procedure to the Babylonian, Persian, and Macedonian beasts, after their power to persecute the church of God was taken away. Dan. 7:12—"As for the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time."

A remark here, in regard to the actual rise of the Mahometan "little horn," may be necessary to a full view of our scheme of interpretation, and also that the reader may precisely see wherein we differ from Mr. Faber's scheme on that point, and why. Mr. Faber and others date the rise of Mahometanism in 606, because, in that year, Mahomet retired into the cave of Hera, for the purpose, it is supposed, of framing his imposture; and because in that year the Emperor Phocas appointed the Bishop of Rome "universal Bishop." Hence, then, as a part of their scheme of interpretation, Mahometanism and the Papacy were to rise together, to continue the same precise length of time, and to perish together. They were both to persecute the church of God for 1260 years; and that they are to perish together, we are expressly told in the 16th chapter of the

REVELATION. But it does not follow from that circumstance that they were to continue in their dominant state as persecutors, the same precise length of time; nor is there, we believe, any *data* in either Daniel or John, whence such an inference can be legitimately drawn—at least we have not seen any such *data* advanced by those who advocate this scheme of interpretation.

With respect to Mahomet's retiring into the cave of Hera, it was a private and not a public act. His first public or overt act, as an impostor, or enemy to the church of Christ, was in the year 608, when he began to preach or publish his imposture, as is acknowledged by Mr. Faber himself. Now if we will date Daniel's vision of the Mahometan 'little horn,'

as commencing in 332 B. C. as we	332
think we ought, and add its actual rise	608
in 608, and to these add the 1260 years,	1260
during the greatest part of which he	—
was to persecute the church, with "the	2200
Man of sin," and perish with him,—	
these numbers when put together will also	
amount to Daniel's 2200. And not	
only so, but the year 608 added to the	608
year 1260, will bring us down to the	1260
year 1868, the year in which, according	—
to our dates and calculations, Mahom-	1868
etanism and Popery will perish together,	
and the Millennium commence. And it is	
worthy of further remark, that from the rise of	
the Papal beast in 533, to the rise of Mahom-	

etanism in 608, was exactly 75 years, during which time, as ecclesiastical historians tell us, the church became much corrupted by the introduction of images, and by a number of superstitious ceremonies introduced by the reigning Popes. As observed in a former chapter, these things darkened and debased the public mind, and prepared it for the reception of Mahometanism, and Mahomet availed himself of the general superstition and corruption, by publishing that his pretended commission from heaven, was to bring men from the worship of images and dæmons, or *dead men*, to the worship of one God. These years, however, were doubtless designed by a long-suffering God, as a space for repentance and reformation to the Eastern churches, and that by returning to pure christianity, as taught in the Scriptures, they might be armed against the approaching imposture of Mahomet. But, as we are told in Rev. 9:20, which describes the ravages of that imposture, "they repented not of the works of their hands, that they should not worship dæmons, and idols of gold, and silver, and brass, and stone, and of wood;" and thus they prepared themselves for being led captive by that soul-ruining delusion and desolating scourge.

The preceding observations prepare the way for a more particular consideration of the 75 years mentioned by Daniel in chap. 12:12, and to which we have already alluded. The verse reads thus: "Blessed is he that waiteth, and cometh to the thousand three hundred and

five and thirty days," or years. In the 7th verse, the dominant reign of the Papacy is declared by a heavenly interpreter, to be "a time, times, and a half;" and which we have shown, more than once, denote 1260 years. The reader will here observe, that the number 1335 contains 75 years more than the above number 1260. In the 8th verse, Daniel is represented as saying to the heavenly interpreter, "O my Lord, what shall be the end of these things?" From the answer given, and from the circumstance that he had seen in vision, that a "little horn" in the East would persecute the church of God, as well as a "little horn" in the West, it is plain that he wished to know when the persecution in the East would come to an end, as well as the persecution in the West. The answer is in the 11th verse:—"And from the time that *the daily sacrifice shall be taken away*, and the abomination that maketh desolate is set up, there shall be a thousand two hundred and ninety days." By recurring to chapter 8:13, the reader will see from the phraseology—"the daily sacrifice being taken away"—that the reference in this verse is to Mahometanism, and not to Popery. He will also see that in this number, 1290, there are 30 years more than in the number 1260; or that in 30 years after the persecuting power of Popery is taken away, the persecuting power of Mahometanism will be taken away also. And let it be observed, that this divides the 75 years in the number 1335, into

two epochs of 30 and 45 years—the 30, when the persecuting power of Mahometanism will end, and the 45, when the blessedness of the Millennium will commence. And now, has any event taken place in the bounds of the ancient Roman empire, that would justify us in saying that the persecuting power of Mahometanism is at an end, and which must have taken place in 1823, or 30 years after the ceasing of the persecuting power of “the Man of sin,” in 1793? In that year, says a history of the Greek Revolution which we have read—the author, we think, did not give his name—“the states of Greece, in general congress at Astross, declared themselves independent of the Ottoman Porte, and in their CONSTITUTION proclaimed the free exercise of religion to all men.” Perhaps it may be said, that that Constitution was drawn up and published by the congress that met at Epidaurus in 1822: but that was not a full congress of all the states of Greece: and according to the history referred to, p. 211, the Constitution of Epidaurus was only “provisional,” and not binding, until it received the amendments and ratification of the congress at Astross. One of the acts of this congress accordingly runs thus: “The Constitution thus *revised* and *ratified*, by *the universal consent*, shall be immediately promulgated throughout the Confederation.” And here it may be necessary to observe, that the Greek revolution, and their declaring themselves independent of the Ottoman Porte,

viewed merely as the effort of a long oppressed nation, to burst the chains of their oppressors, is, of itself, not to be considered of such importance, as to occupy a place in the prophecies of either Daniel or John. In this respect, it is of no more importance than the many political revolutions that have taken place from time to time, in the bounds of the ancient Roman empire. But it assumes a vastly high importance when viewed as the ordained mean for rescuing the church of God, in the Greek nation, from the power and persecutions of the Mahometan "little horn." The other great portion of the Greek church, in the Russian dominions, has not been persecuted; nor is it probable that it will, as it is the established religion of the empire. These views and interpretations may be deemed fanciful by some, because new, or not adduced heretofore; but they may not be unworthy of serious consideration. Indeed, had not the Greek revolution taken place, or if taking place, not taken place the very year it did, we would have considered our scheme of interpretation, however right in some things, defective and wrong; inasmuch as it did not show, nor prove by undisputed historical facts, the fulfilment of the prediction respecting the deliverance of the Greek church from Mahometan persecution, as recorded in Dan. 12:11.

True, that church has fallen into much error and superstition; but still she is far from being as corrupt and degenerated as the church of

Rome; nor is she like Rome, crimsoned with the blood of the saints; and it would seem from the report of the missionaries sent to her, that God designs to regenerate her before many years are past. And here we would further observe, that it is the opinion of many learned men, that Mahometanism is not a religious system radically distinct from christianity, like the religious systems of Hindostan, China and Japan, but a degenerated christianity, and not worse, if so bad as Popery.* If so, may not the Greek revolution, in 1823, be also the appointed mean, through the instrumentality of Protestant missions, the way being now open, for bringing the Mahometans to renounce "the false prophet," and accept of Christ as their prophet, priest, and king. It is not improbable, that some of our readers may not feel prepared to admit the foregoing views and interpretations, because of their novelty; but this, we think, will be admitted—that the coincidence of prophetic numbers and dates, with the extraordinary events adduced, which have much affected the church in the Eastern and Western parts of the ancient empire of Rome, and which have a strong retrospect to those numbers and dates, is more than usually remarkable.

From the whole, this, in brief, is our view of those interesting subjects: The "Man of sin," or Popery, was, by divine permission, to persecute the church in the Western part of the

* The reader will find this subject well discussed in a note of Faber's book, vol. 2, p. 269.

Roman empire for 1260 years, when his persecuting power should be taken away, but his life spared for 75 years longer, for the purposes already mentioned; and that the Gospel might be preached to the Gentile nations, as a preparative for the Millennium. The Mahometan "little horn" was also, by divine permission, to persecute the church in the Eastern part of that empire, for the greatest portion of that period, when his power to persecute would be likewise taken away, but his life prolonged for some final good, for 45 years further, when both shall be finally destroyed in the battle of Armageddon. Whether the interpretation which we have given to the passages in Daniel and John, that mention those interesting events, be correct; and whether our application of past events, to the several predictions, be correct also, is not for us, but for the reader to say.

But, as 45 of the 75 years alluded to, have expired, it may be asked—what events have taken place during those years, that justify the belief that we are living under their influence, and which are calculated to prepare the way for the Millennial state of the church? We answer—the righteous wrath of God has been poured out on the unrelenting enemies of his church, in the East, and in the West; so as to incapacitate them for persecuting his people for the time to come. The Bible has been sent, and the Gospel preached to almost every Gentile nation under heaven, even to those whom

the prophets call "the Isles of the sea." And with the increasing spirit and efforts of the church, and the blessing of God on those efforts, there is time enough in the next 30 years to send the word of truth and of life to the remainder, and to remove every obstacle out of the way for the introduction of the Millennium.

As already observed in the fourth chapter, we have met with some who suppose that the world must be really converted to the christian faith, before the Millennium can commence. This, we think, is a mistake, and leads to wrong views and interpretations of the prophecies respecting it. As "the Man of sin" had his birth, youth, manhood, old age, and decline, and then death; so, we think, will it be with the Millennium. It will have its birth, youth, manhood, old age, and, we are told in Rev. chap. 20, v. 7—9, its decline and end. The Gospel is indeed to be "preached to every creature," or every nation, previous to its commencement; but we apprehend that its commencement consists in the removal of every earthly power, and of every erroneous religious system, that stands in the way of the reception of the truth in the love of it; and this, we think, will be done by the battle of Armageddon, mentioned and described in Rev. 16th ch. v. 16—21. And when this is done, then, according to the prophecies, the Spirit's influences will accompany the preached word so powerfully and effectually, that, according to a

prophet, "a nation may be said to be born in a day:"—Isa. 66:8. As for Jehovah's ancient people, the Jews, it would seem from the first verse of the last chapter of Daniel, and from other prophecies, that they will not be converted "to the faith in Christ," in a body, until about, or after the battle of Armageddon; and that their unparalleled distress at the time, and the divine interposition in their favor, will be one special mean of their conversion. For it would also seem, that it will be against them, and probably an army from the Protestant nations, that that battle will be fought by the combined powers of the dragon, "the Man of sin," and false prophet, and fought in Judea; for *Megiddo* is a district in Judea, and Armageddon signifies "the destruction of Megiddo."

John tells us, in the 16th chapter of the Revelation, that, previous to that battle, "three unclean spirits, like frogs, will come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, to gather the kings of the Latin earth" to that tremendous conflict; and it may be asked, who those unclean spirits are, and have they gone forth? To say positively who those unclean spirits are, would be inexcusable rashness, as those kings have not been gathered together as yet. But might not those public lecturers; such as Robert Owen, and Frances Wright, be a part of those filthy, noisy, and loathsome animals, who were to issue from the mouth of the dragon,—the symbol of atheism

and infidelity, or deism, as it is politely called by some. Bad as the world has hitherto been, we have not heard nor read of any going from place to place preaching up blank atheism, and the dissolution of highly important moral obligations, until within these few years past.—Atheists and deists there were heretofore, but they were restrained, either by a sense of propriety, or public opinion, from proclaiming and recommending their monstrously wicked principles: but as those wholesome restraints are now burst asunder, it would seem that the prophecy, of which we are speaking, was now fulfilling. The nefarious order of the Jesuits had been abolished in most of the Catholic countries of Europe, on account of their impious principles and practices; but they have been re-established by Pope Pius VII. and are now spreading themselves over Europe, and our own country, teaching and inculcating their demoralizing tenets. Might not these be the frogs that were to issue from the mouth of the beast? What the fanatical followers of the false prophet, Mahomet, are doing, we do not know; but the decrees of the late Sultan to his subjects, not to treat the christians, in his empire, so contemptuously as they have formerly done, by calling them “Christian dogs,” &c. and his granting to the christians the free exercise of their religion, indicate not only that his power, as a persecutor, was taken away, but that a coalition between the false prophet and the beast, is preparing, if not begun.

But it may be asked, if it is possible for Popery, bad as it is, to form a coalition with atheism, infidelity and Mahometanism? It has been called "*an incurable evil*," which God purposes to destroy, and not to amend, on account of its idolatry, and the torrents of righteous blood which it has shed; and we know not what it will do when it sees its very existence in danger. Whether it will form a league with any of the Pagan nations of the earth—if such will then be—time alone will determine; but it has a sufficient number of atheists and infidels within its pale, and of its own proper brood, as will justify the prophecy, and prove its accomplishment. If we are to believe Dr. Priestly, and Blanco White, once a Spanish priest, there is scarcely an ecclesiastic in the church of Rome, and especially its dignitaries, but are atheists or infidels at heart. As there is an inveterate "enmity in the seed of the serpent to the seed of the woman;" these, with the Pantheists of Germany, and elsewhere, together with the secret societies of the *Illuminati*, *Carbonari*, &c. will rush to her standard when unfurled, as the warfare will be against the church of God, which they hate, and his ancient people, the Jews, whom he will then deliver with a high hand and uplifted arm. But all these enemies of Christ, and of his people, will not only be defeated, but utterly destroyed; and one can scarcely read the account of that dreadful carnage, as depicted in the 14th and 16th chapters of THE REVELA-

TION, without feeling the blood run cold in his veins: but it will be the execution of righteous judgment. In view of these events, and from "the signs of the times," what should the people of God do at present? This surely: to do more, and to give more, according to their ability, for the spread of the Gospel by Bible, Missionary, and Sabbath-school societies; and while they do more, and freely give, to pray more frequently, ardently, and believingly,—**"Come, Lord Jesus; come quickly."** Perhaps we cannot close these expositions more appropriately, than in the words of Dr. Watts, in his version of part of the 65th Psalm:

"Let Babel fear, when Zion prays:
Babel, prepare for long distress,
When Zion's God himself arrays
In terror and in righteousness.

"With dreadful glory God fulfils,
What his afflicted saints request;
And, with almighty wrath, reveals
His love, to give his churches rest.

"Then shall the flocking nations run
To Zion's hill, and own their Lord:
The rising and the setting sun,
Shall see the Saviour's name adored."

CHAPTER VII.

THE MILLENNIUM, YET TO COME.

That there is an era of unprecedented prosperity awaiting the church, is, we think, clearly foretold by the prophets. It will be a time of universal righteousness, purity, and peace.—Then, as predicted by the enraptured Isaiah, “As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations.” Then “shall they go out with joy, and be led forth with peace: the mountains and the hills shall break forth before them into singing, and all the trees of the field shall clap their hands.” And then, “the wolf and the lamb shall feed together; and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat: they shall not hurt nor destroy in all my holy mountain, saith the Lord.”—True, the above description is strongly figurative; but then it must be admitted that it denotes an era of unexampled purity, peace and prosperity.

This era is usually termed **THE MILLENNIUM**, or a period of 1000 years, because foretold and alluded to by John in **Rev. 20:1, 2**, as that passage is understood and explained by many:

“And I saw a mighty angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold ON THE DRAGON, that old serpent, which is called the devil and satan, and bound him *a thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years be expired; and then he must be loosed a little season.”

We have said that we think that this era is yet to come; but in opposition to this, we have seen “A TREATISE ON THE MILLENNIUM,” by the Rev. George Bush, A. M. of New-York, the object of which is, to prove that this era is past; and a few remarks on this treatise is the object of this chapter. On page 132, he says, “that though the precise epoch of the commencement of that period be difficult to be determined, yet we cannot err very widely in fixing it between the years 450 and 600; and in a matter of this nature, to come within a century of the truth may be considered a sufficient approximation for all important purposes.” And indeed, numbers and dates are but unimportant matters, in Mr. B’s. estimation, for explaining the prophecies of “THE REVELATION,” and might as well have been omitted. For, on page 254, when speaking of the termination of the Millennium, he says, “it perhaps may be one, two, or three centuries, before the complete consummation of the Millennial period, that he (satan) began to set his projects

on foot." But, passing this by, the question is, what took place in the bounds of the Roman empire—the platform of John's visions—that induced Mr. B. to date the commencement of the Millennium in those years, or in some intermediate year? The termination of the "war in heaven," or the church, between Michael and his angels, and the dragon and his angels," or between Christianity and Paganism, mentioned by John in Rev. 12:7—9; the result of which was, "that the dragon was cast out into the earth, and his angels with him." And where did the dragon go, when cast out of the christian part of the Roman empire? Mr. B. tells us, on page 159, "*to those boundless regions which stretched away beyond the limits of the Roman empire, particularly to the North and East, where satan had long established his throne; where he ruled with undivided sway; and where idolatry, in its most frightful and horrid forms, has ever held a disastrous dominion.*" This region, he says, was symbolized by "the bottomless pit," in Rev. 20:1—3, or, that this passage has reference to the war in heaven, and its consequences. But there is a manifest difference between the language and symbols of the two passages. In Rev. 12:7—9, it is said that satan and his angels were only "cast out" of Christendom; and, according to Mr. B's own statement, permitted to roam, "and rule with undivided sway," among the Pagan nations of the North and East; but, in Rev. 20:1—3, he is

represented as “bound with a chain, shut up in the bottomless pit, and a seal set upon him, that he should deceive the nations no more till the thousand years should be fulfilled.” And notwithstanding Mr. B’s philological criticisms in p. 156–’59, he has not convinced us that the bottomless pit, or abyss, and the Pagan nations to the North and East of the Roman empire, denote the same place. We believe that “the bottomless pit” is the place which Christ called ‘*hell*, prepared for the devil and his angels, and where the fire is everlasting:” Mat. 25:41. We believe also, that the two passages relate to two different epochs and eras; the one to the expulsion of Paganism from the Roman empire, and the other, to what shall take place after the battle of Armageddon, mentioned in Rev. 16:16—21, where the combined forces of the dragon, of the beast, and of the false prophet, will be destroyed, so as not to disturb the church until a thousand years are fulfilled.--- And here we would remark, that we understand those years as literal, and not prophetic years. For the manner of both Daniel and John, when they wished to tell us that “the Man of sin” would persecute the church for 1260 years, was, not to say 1260 years, but 1260 prophetic days, or 42 prophetic months, or, “a time, times, and the dividing of time.”

But Mr. Bush tells us, in page 148, that they who contend for a Millennium yet to come, will find “a textual difficulty of no trifling character,” in Rev. 12:12: “Wo to the inhabitants

of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." He asks, "if the *binding* of satan was not to take place until near two thousand years after that event, (his being cast out of Christendom,) with what propriety could it be said that he knew his "time to be short?" We have already observed, that satan's being "cast out," and his being "bound," have reference to two distinct epochs; the one in the fifth century, and the other after the battle of Armageddon, yet to come. It is to the first of these that the above words refer, and a quotation on Mr. B's. next page, from Gibbon's history of "the decline and fall of the Roman empire," might have solved the difficulty to himself. Gibbon says, "that so rapid, yet so gentle was the fall of Paganism, that only twenty-eight years after the death of THEODOSIUS, the faint and minute vestiges of Paganism were no longer visible to the eye of the legislator." According to Mr. B's. own dates, "the war in heaven" began in the year 320, and Theodosius died in the year 395; and the difference between these two epochs is only about seventy-five years; a short time surely when compared with the remaining centuries of the christian era.

We will observe only further on this point, that as Mr. B. commences his Millennium between the years 450 and 600, and as, according to his scheme, satan was to be bound and shut up in the bottomless pit during that period,

that he might not deceive the nations as formerly; then, one would expect that from that time until the middle of the fifteenth century, when it would end, would be a period of superior spiritual light and life, and of peace and prosperity in both church and state. But who does not know that the reverse was the fact. It embraced what was justly called "*the dark ages*," during which there was scarcely a vestige of civil liberty; and as for religious liberty, "the Man of sin, who opposeth and exalteth himself above all that is called God, as God sat in the temple of God, showing himself that he is God." 2d Thess. 2:3,4.

And to this may be added, that during that period the Mahometan imposture and delusion swept over and desolated the Eastern churches of the Roman empire, and where they prevail until this day, with the exception of Greece and her Islands. This, surely, was a state of things very different from that predicted by Isaiah, and which we believe to be the only Scriptural Millennium, and we need scarcely say, yet to come. Indeed, if we were to select an era in which satan was permitted "to deceive the nations," with little or no restraint, it would be that which Mr. B. has selected for his Millennium. But here it may be necessary to observe, in justice to Mr. B. that he admits of a progressive state of purity and prosperity in the church, without interruption, until the end of time; but as to a Millennium, except that which we have been noticing, it is

the design of his book to decry and disprove; with what success, the reader will judge.

A few remarks on the Gog and Magog, mentioned by both Ezekiel and John, will close this chapter. Mr. B. spends a great portion of his fifth chapter in proving that the Gog and Magog, mentioned by Ezekiel in the 38th and 39th chapters of his prophecies, were the ancient Scythians or Mogul Tartars, now called the Ottoman Turks, and who invaded and subdued the Eastern part of the Roman empire. We admit this as an historical fact,—but what then? As the people or powers who are said in Rev. 20:9, “to compass the camp of the saints, and the beloved city,” are called Gog and Magog, Mr. Bush draws the conclusion that the invasions mentioned in Ezekiel & John, are one and the same, and have reference to the Turkish invasion of the Eastern part of the Roman empire in the twelfth century, and consequently that the Millennium is past, and not to come. But there are some circumstances mentioned by both prophets, which convince us, that the invasions of which they speak, was not the invasion of the Ottoman Turks, on the Eastern part of the Roman empire, but an invasion yet to come, and alluded to by John in Rev. 16:17—21.

1st. The land invaded is described by Ezekiel, 38:8, as a “land brought back from the sword,” and expressly called “the mountains of Israel;” and the people are represented as “a people gathered out of many people.” We

need scarcely say that this description is utterly inapplicable to the Jews in the twelfth century; but applicable to them when they shall be collected from the nations where they are now dispersed, and restored to their own land, as is predicted by Isaiah in chap. 49:22; 60:8—11; 66:20—24, and in various other places. And not only is this the case, but the people invaded by Gog and Magog are expressly called in Ezek. 38:16, “Jehovah’s people of Israel.”—Mr. B’s. attempt in page 232 to prove, that by God’s “people of Israel” in this place, we are to understand the Eastern christians of the Roman empire, is somewhat surprising; for the Mahometan mosque had taken the place of the christian church, under the Saracens, for five or six centuries prior to the Turkish invasion. And to this may be added, that the Turkish invasion was completely successful. They not only subjugated the Eastern part of the Roman empire, but they hold possession of it until this day; whereas Gog and Magog, or the prince and the host, are represented by Ezekiel, chap. 39:9—16, as utterly cut off and destroyed by the invader, or rather by the hand of Jehovah himself. It is said that their weapons of war will supply “the cities of Israel with fuel for seven years, and that it will take them seven months to bury the slain.” Now, no event has taken place in Christendom, nor is there any prophecy in the New Testament to which the above can be applied, but the 16th chapter of the REVELATION, where

we are told of a similar destruction of the combined forces of the dragon, of the beast, and of the false prophet—or of Infidelity, Popery, and Mahometanism, in the battle of Armageddon, and which, it would seem, is to be fought against the restored Jews in the land of Judea. As the “false prophet,” or the Mahometan Turks, are to be a party, and perhaps the instigators and leaders in this invasion, it may therefore have been called that of Gog and Magog. And as the Tartars have ever been a restless and warlike people, it may also be that the insurrection against the church, at the end of the Millennium, may begin with that people, and hence the whole confederacy be called Gog and Magog. Rev. 20:7—9.

2d. The manner in which the invading armies of the two Gogs, the one before and the other after the Millennium, are to be destroyed, shows that they did not symbolize the Turks, who subjugated the Eastern part of the Roman empire, and erected the Turkish empire on its ruins. That it is to this last empire that Daniel alludes, in chap. 8:25, of his Prophecy, we have shown in the 6th chapter of this book. And, as it regards its final dissolution, the prophet tells us “that it will be broken without hand,” or not subverted by any external force or foe, but fall to pieces by its own internal feebleness. And on page 242, Mr. B. says, that “the doom of the Moslem dominion is not to be executed by a *sudden blow*, but by a gradual process, like *the drying up of the mystical*

Euphrates.” We presume that in this he alludes to the pouring out of the sixth vial, in Rev. 16:12, and which many apply to the dissolution of the Turkish empire; and who does not know that this is its present aspect and state, evaporating like water under the beams of the sun. But how now are the Gogs and Magogs of Ezekiel and John to be destroyed? By fire, the symbol of sudden and complete destruction; and by fire sent down by God from heaven. In chap. 38:22, Ezekiel introduces Jehovah as saying—“I will rain upon him, (Gog,) and upon his bands, *great hail-stones*, and fire and brimstone.” The reader will see the perfect correspondence between this threatening and what is said in Revelation 16:18—21, respecting the destruction of the combined forces of the dragon, of the beast, and of the false prophet: “And there were voices, and thunderings, and lightnings; and there fell upon men a great hail out of heaven, every stone about the weight of a talent.” And as to the Gog and Magog, mentioned in chapter 20:9, John says—“And fire came down from God out of heaven, and destroyed them.” And yet, notwithstanding this, Mr. B. says on page 340, “that the import of the above declarations is, that the besieging power should be wasted away in the progress of time by a succession of calamitous events.” He might as well have said that the fire which came down from heaven, as recorded in 2d Kings, 1:10, and which consumed the two captains

and their fifty men, sent to apprehend the prophet Elijah, *imported* only that they died by a slow, lingering disease. And he might as well have said that the shower of fire and brimstone, which the Lord rained out of heaven on the very guilty inhabitants of Sodom and Gomorrah, *imported* only that they died by a slow, gradual consumption. We think that it may be said at least, that the scheme of interpreting the prophecies is to be suspected, that compels a man to disregard all prophetic numbers and dates, and to give the same meaning to symbols of an opposite character.

There are two or three other arguments advanced by Mr. Bush, in support of his scheme of the Millennium, which we designed to have noticed, if space admitted; but as they are of minor importance, and but in a small degree connected with the preceding inquiry, we will therefore pass them by at present; and from what has been advanced on both sides, the reader may perhaps be prepared to decide for himself, whether the Millennial era, predicted by the prophets, is past, or yet to come.



CHAPTER VIII.

THE MILLENNIUM.

Having proved, as we think, in the last chapter, that the Millennium foretold by the Old Testament prophets is yet to come, our object in this is, to inquire if it is foretold by the New Testament prophets also, and if so, where? There have been divines of no inconsiderable eminence, who have understood the 21st, and the five first verses of the 22d chapter of the REVELATION, as referring to, and descriptive of, that blessed event; while others, of no less eminence, are of the opinion that those chapters refer to the kingdom of glory only; and among these we find Dr. Scott and Dr. Guyse.

Dr. Scott's opinion is founded, in the first place, on the circumstance, that those chapters follow an account of the general judgment; and therefore, that all that follows, must have reference to a future state. He observes, that the Prophecies of Daniel and John follow each other in a regular chronological order; "and that we can never attain to a satisfactory understanding of prophecy, if imagination or conjecture be allowed to carry us backward or forward, without any fixed principles." Dr.

Scott's argument on this point will prove too much; for Daniel in his Prophecies, 7:9, 10, introduces the general judgment, and yet afterwards he introduced and described the bold and impious doings of "*the little horn*," mentioned in the 8th verse. The Prophecies of Daniel and John do indeed follow each other in regular chronological order; but there is no violation of that order, should a prophet, after describing a series of prophetic agents, go back for the purpose of introducing and describing other agents or events connected with them, and which he had but barely mentioned before; and this John certainly did at the 12th chapter, as is admitted by Dr. Scott. This, it would seem to us, was the design of both prophets in introducing the general judgment in the places alluded to; the one in Dan. 7:9, 10, and the other in Rev. 20:11—14. They had both previously introduced and described the four great universal monarchies, under appropriate symbols, and then to inform us, that no other earthly universal monarchy would be erected in our world, Daniel tells us in chap. 7:18, "that the saints of the Most High would take the kingdom," and, as John says, reign for a thousand years, when this world would come to an end, and the general judgment ensue. Hence then, as it would seem, Daniel, after his account of the general judgment, proceeds to develop the character and conduct of "*the little horn*," and which he had but barely mentioned in the 8th verse of the 7th chapter.

And hence John also, after an account of the general judgment, proceeds to describe the Millennial church under the symbol of "the Lamb's wife," and which he had but just mentioned in the 7th and 8th verses of the 19th chapter. But be that as it may, Daniel neutralizes the argument founded on the supposed chronological order of John.

But the respectable expositors alluded to, with some others, defend their scheme of interpretation, not only by the above argument, but also from the contents of those chapters:—these we will now examine with as much minuteness as our intended brevity will admit.

The 21st chapter is thus introduced:—"And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw New Jerusalem coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God. And God will wipe away all tears from their eyes, and there shall be no more *death*, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away:" verses 1—4.

As has been already observed, the respectable expositors which we have mentioned, understand this chapter as descriptive of the king-

dom of heaven, or of glory, and accordingly they understand the words *heaven*, *earth*, *sea*, and *death*, in a literal sense. But others, in accordance with the diction of the prophetical chapters, view these words as symbolical, and by *heaven*, they accordingly understand the church; by *earth*, an universal monarchy; by *sea*, a nation in a state of revolution; and by *death*, not natural, but moral death, or “a death in trespasses and sins.” Eph. 2:1. And we have shown, in the beginning of the first chapter, that these words are to be so understood in various parts of the Scriptures, and especially in the writings of the prophets.

But to come to the point and proof of what we have in view: The prophet Isaiah, 65:17,18, introduces Jehovah as saying—“Behold, I create a new heaven, and a new earth, and the former shall not be remembered, nor come into mind. But be glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy.” It will be admitted that these words of Isaiah are as strong as those of John; and it is moreover manifest, that John borrowed his diction, or mode of expression, from Isaiah. Dr. Scott admits, in his comment on Isaiah’s description of the new heaven and the new earth, that they belong to the church here below; and we think to that state of it called the Millennium, and of which, more hereafter. His interpretation is this: “By the new-creating power of God, the circumstances of the church, and the charac-

ter of men, will be so altered, that it will appear a new world; so that the former confusions, iniquities and miseries of the human race shall be no more remembered or renewed. The servants of God are therefore commanded to rejoice in this new state of things; for he would make Jerusalem and her inhabitants joyful, and a joy to all around them. Jerusalem was a symbol or type of the church, and why it is called "New Jerusalem," is sufficiently obvious from the above comment of Dr. Scott. So far then as we have conducted our inquiry, nothing has appeared decisive, that the 21st chapter of the REVELATION is a description of the kingdom of glory; but something, we think, that is a description of the church militant in a state yet to come. See also Isa. 66:22.

Again: The above excellent divines, and others, allege that the description of the New Jerusalem, from the 9th to the 24th verse, is so magnificent and glorious, as cannot comport with any glory appertaining to the church militant even in her millennial state, and is therefore only applicable to the church triumphant in heaven. For instance, this city is described in verses 11, 12, "as having the glory of God; and her light like a stone most precious, even like a jasper stone, clear as crystal; and a wall great and high." But the prophet Zechariah, 2:5, introduces Jehovah as saying to his church,—*"I will be unto her a wall of fire round about, and a glory in the midst of her."* And in Isa. 60:18, Jehovah also says, "Vio-

lence shall no more be heard in thy land, nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.”—“The walls of this city had twelve foundations, and in them the names of the twelve Apostles of the Lamb.” But this is equalled, if not exceeded, in the description given of the church militant by Paul, in Eph. 2:19—22: “Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord.”—“The foundations of the walls of this city were garnished with all manner of precious stones,—jasper, chalcedony, sapphire, emerald, sardonyx, sardius,” &c. Now, whatever these precious stones symbolized, the prophet Isaiah, in chap. 54:11, 12, represents the church here as no less garnished, even in her greatest afflictions: “O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.” These stones were of different colors; and it would seem, from 1 Pet. 2:5, symbolized the gifts and graces of the Holy Spirit, and which Paul tells us in Rom. 12:6, “were different, according to the grace given unto us.”—“Ye also,

as lively (or living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”*—The wall of this city had twelve gates, and the twelve gates were twelve pearls: every several gate was one pearl.” Now, although Isaiah does not say how many gates are in the church militant, yet he says, in the passage lately quoted, that her gates are “carbuncles,” and which Brown, in his Dictionary of the Bible, describes as “a very elegant jewel, of a deep red, mingled with scarlet, and second in value to the diamond.” It is not our object or design, to point out what we suppose to be the literal meaning of all the symbols in this chapter; but we would here observe, that doubtless these gates symbolized the Lord Jesus Christ, in his different offices and relations to his church, and through whom there is access, from East, West, North and South, to the Father here, and to glory and bliss hereafter.”

* We present the curious reader with a note of the judicious Dr. Guyse, on this place, respecting the color of the different stones mentioned by John: “I cannot pretend to determine what, or whether any thing particularly, was signified by the variety of these precious stones. But as far as I can learn, from the best accounts I have met with, of these stones themselves, the jasper is a stone of several colors, the most excellent of which is green, spotted with red or purple; the sapphire is of a sky-colored blue, transparent, and very hard; the chalcedony is of a shining grey, clouded with yellow, or purple, or blue; the emerald is of an exceeding fine green; the sardonyx is of pale red; the sardius is like, if not the same, as the cornelian stone, of a blood color; the chrysolite is green, with a shade of yellow; the beryl is a pale green; the topaz is of a gold color, transparent and hard; the chrysoprastus is of a yellowish green; the jacinth is of a violet or purple color; the amethyst is of a color resembling the jacinth; and the pearl is a round, white, shining substance, and is commonly bred in a shell-fish.”

“Twelve angels were at the twelve gates, and names written thereon, which are the names of the twelve tribes of the children of Israel.” The word angel signifies a messenger, and is frequently used in the Scriptures, to denote those pure and exalted spirits who surround the throne of God on high, “and sent forth to be ministers for them who shall be the heirs of salvation.” The interpreters, who understand the passage which we are now examining, as descriptive of the kingdom of glory, understand the word in this sense, and that the angels are stationed at the gates of the New Jerusalem, for the purpose of receiving those who have a right to enter therein. But the word is used seven times in the 2d and 3d chapters of the **REVELATION**, to denote the pastors of particular churches, part of whose office it is to admit to the privileges of “the city of God,” or of the church, all who apply for admission, and are deemed worthy of those privileges. And the Psalmist, in the 19th verse of the 118th Psalm, tells us that righteousness, or an interest in the Redeemer’s righteousness, received by faith, and a righteous or renewed heart, is the gate of entrance, as it regards ourselves, or the qualification for admission; but then, this ultimately leads up to Christ as “the author and finisher of faith,” and “the pearl of great price.”—“Open to me the gates of righteousness: I will go in to them: this is the gate of the Lord, into which the righteous shall enter.” As for its being said that there are twelve angels at the

gates of the New Jerusalem, we are told, in the 14th verse, that this has reference to the twelve apostles, as the instrumental founders of the christian church. And as for its being also said, that the names of the twelve tribes of Israel were written on these gates;" this, we think, has reference to the future conversion of the Jews to the faith of Christ, foretold by many of the prophets, and by Isaiah particularly, in the 35th chapter of his Prophecy, and 10th verse: "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy on their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This promise is not applicable to the return of the Jews from the captivity at Babylon; for they returned in distressing circumstances, and have seen many sorrowful days and years since that time. It is now left with the reader to say which of the two interpretations, respecting the twelve angels which were stationed at the gates of the New Jerusalem, is most accordant with the other parts of the chapter, and which is admitted on both sides to be highly symbolical, with an exception, which will be noticed in the proper place.— "The gates of the New Jerusalem were not shut at all by day." So it is said of the gates of the church militant; and we think, with a special reference to the Millennium. "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that

kings may be brought:" Isa. 60:11.—"Was an angel employed to measure this city, for the purpose of showing its dimensions and complete proportions—a cube of 1200 furlongs, or 1500 miles on each side—so was the church militant measured in Ezekiel's visions, as we are told in the 40th chapter; and so was the true church measured in John's visions, as he tells us in Rev. 11:1.—"The city itself was of pure gold, like unto clear glass." We have already observed that the true church, or the believing portion of it, is called the city of God, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High:" Psalm 46:4. In the preceding Psalm, 1st verse, Christ is exhibited as a King; and in the 19th verse, the true church is introduced as his Queen, standing at his right hand, "dressed in gold of Ophir;" and the apostle Peter, in 1st Eph. 1:7, tells us what this gold symbolized: "That the trial of your faith being much more precious than that of gold that perisheth, though it be tried with the fire, might be found unto praise and honor and glory at the appearing of Christ." A faith in Christ then, that withstands trials and temptations, is this gold; and this accords with what Jehovah himself says of his ancient people, the Jews, who will constitute a prominent part of the Millennial church, in Zech. 13:9: "And I will bring the third part through the fire, and refine them as silver is refined, and try them as gold is tried: they will call on

my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." And here we would observe, that this faith is peculiar to the church militant, and not to the church triumphant, where faith is merged in vision, and love in fruition.

Thus, as we have seen, there is not any thing, however grand or glorious, that is said of the New Jerusalem, that is not applicable, and applied to the church militant, either in her former, or present, or future Millennial state. But it may be said, that John tells us in the 22d verse, "that he saw no temple in the New Jerusalem; for the Lord God Almighty, and the Lamb, are the temple of it." And Dr. Scott remarks on this verse, "that the temple was essential to the literal Jerusalem, as its greatest ornament and honor; and it made a prominent part of Ezekiel's vision of the church during the Millennium, under the emblem of the holy city." There is not, in our apprehension, any irreconcilable difference between Ezekiel and John. Ezekiel's object was, to present to our view the perfect order of the Millennial church, and the pure worship that would be rendered to God during that period, under symbols which cannot be clearly deciphered now, but doubtless will be clearly understood in that dispensation of superior light and holiness. And John's object, we think, was to inform us, that no literal temple will be erected by the converted Jews for the worship of Jehovah; but, as Christ told the

woman of Samaria, "the true worshipers will worship the Father in spirit and in truth," in all regions of the earth. Thus the Lord God Almighty and the Lamb are the temple, or the immediate objects of worship; or, in other words, the Father will be approached immediately through the Son as the Mediator, and not through the intervention of Jewish sacrifices, and without any reference to the circumstance that Jehovah once dwelt by what was called the *Shekinah*, in the holy of holies of the temple built by the wise King of Israel. Perhaps the above words were designed to inform us, that there will be no worship of saints or angels in the Millennial church.

But it is said in the 23d verse, "that this city had no need of the sun, nor of the moon to shine in it; for the glory of God enlightens it, and the Lamb is the light thereof." There is a similar passage in Isa. 60:19; and as the reader will see, John has again borrowed the language and imagery of Isaiah: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." It is evident from the two next verses, that Isaiah has reference to the church in this world; and from the similarity of both passages, it would seem that they refer to the same time and state of the church; and the question now is, what is that time and state? We know of no other answer, than that they refer to her Millennial

state, when, as foretold by Isaiah, 30:26, "the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Not that any new revelation of the will and mind of God to men, will be given to the Millennial church, for we have all that God designed to give; but the Spirit of light will then so shine into the understandings and hearts of men, that many passages of that revelation, which are but dimly seen at present, will be clearly seen in their true meaning, and the divine force of the whole, felt in such a manner as has not yet been felt. Jehovah's revealing and bestowing enlightening and purifying grace on guilty and undeserving man, is his greatest glory; and from his bestowing such a degree of grace on the Millennial church, as is mentioned in the passage last quoted, it may and will be said that the glory of God enlightens her, and that the Lamb, through whom this grace is conveyed, "is the light thereof."

As for Isaiah's saying that the sun should no more enlighten, nor the moon, for brightness, give light to the church, we understand him as alluding to the moral or spiritual light of the christian and Jewish dispensations of grace, symbolized by the sun and moon, to be exceeded "sevenfold" by that of the Millennium. Nor is this the only place where these dispensations are so symbolized. It is the

church, we think, that is thus addressed in Song 6:10: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Looking forth as the dawning morning, in the patriarchal age; fair and resplendent as the moon, in the Mosaic economy; clear as the sun in the present dispensation and day; and terrible as an army with banners, in respect to the greatness and extent of her spiritual conquests, in her Millennial state; "destroying the works of the devil," and sweetly constraining the nations to bow to the sceptre of grace, and "the obedience of faith." If this is not the meaning of the above passages, we cannot conceive of any other. Isaiah could not have reference to the literal sun and moon of our world; for they will continue not only during the Millennium, but to the end of time.

From not being aware that in the prophetic writings, the sun and moon symbolized the christian and Jewish dispensations of grace, for some years we considered Rev. 21:23, as a decisive proof that the chapter, of which it is a part, was descriptive of the glory and happiness of heaven. But a more close examination of the purport and meaning of the prophetic symbols; the explanation given to the verses which immediately follow, by Scott, Guyse, and some other commentators and expositors, led us to doubt, and finally to prefer the opinion of those who think them descriptive of the Millennial era of the church. The

verses alluded to are these: "And the nations of them that are *saved*, shall walk in the light of it, and the kings of the earth do bring their glory into it. And the gates of it shall not be shut by day; for there is no night there. And they shall bring the glory and honor of the nations into it." That portion of these verses that relate to the nations and kings of the earth, is in our opinion literal, and the remainder symbolical; and to introduce something literal, in the midst of what is symbolical, for the purpose of shedding light on what went before, is not uncommon in the prophetical writings: see **Rev. 6:6**, and the verse immediately following those now adduced. Dr. Scott interprets these verses thus: "The inhabitants of this city will not only be numerous above those of other cities, but nations, many nations of those whom Jesus hath saved, will dwell in it, and walk in the light of God and the Lamb, perpetually and eternally. If all the kings of the earth had concurred to bring the whole of their wealth, magnificence and glory into one place, it could not have borne any comparison with this holy city." The exposition of Dr. Guyse is to the same purport and amount. How these expositions may appear to others, we do not know, but to ourselves they are not satisfactory; for there is no comparison in the above verses between the population of one city and another, nor of the wealth and glory of one king or kingdom with another; but a plain, positive affirmation, that the kings and nations which shall be *saved*

from the slaughter at Armageddon, as we think, and which will immediately precede the Millennium,—that these nations, and their kings, will see the dawn of that happy era, and bring their wealth and influence into the New Jerusalem; and will be a fulfilment of the prophecy and promise, in Isa. 49:23, “that kings will be nursing fathers, and their queens nursing mothers to the church.” And, as is not unusual with the prophets, John represents it, though future, as then present, for the purpose of impressing the certainty of the fulfilment more deeply on the mind of the reader. As for the expression in the 25th verse, that there will be no *night* in the New Jerusalem, we consider it the symbol of moral darkness, as it is in Rom. 13:12: “*The night* is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.”

But, besides this, the manner in which the holy city appeared to John, as recorded in the 2d and 3d verses of this chapter, implies, in our apprehension, that it was to reside here below, and was consequently not the symbol of the habitation of the blessed in heaven. He saw it coming down from God out of heaven; and at the same time heard a great voice out of heaven saying, “Behold, the tabernacle of God is with *men*.” Now, this is not a stronger, but an expression similar to that of Solomon at the dedication of the temple: “But will God in very deed dwell with *men* on the earth?” and refers to the same place, this world, and to the same

manner of divine residence, by the enlightening influences of the Holy Spirit. When John had a vision of those who had “washed their robes and made them white in the blood of the Lamb,” as recorded in the 7th chapter, the scene is laid in heaven, or the habitations of the just, where are “the Lamb, and the angels, and the elders, and the four living creatures:” but he saw the New Jerusalem descending from heaven to earth, and as it would seem, for the purpose of abiding there. And it is expressly called a tabernacle, in allusion to Jehovah’s residing, in a certain sense and manner, in the tabernacle of the Jewish church in the wilderness. And we do not know that the church triumphant is any where, in the Scriptures, held out to our view under the symbol of a tabernacle; but the church militant is repeatedly so exhibited, as in the 15th, 46th and 61st Psalms. Besides, the dwellers or worshipers in this tabernacle, are represented in the 6th verse, as in an imperfect state of sanctification: “And I will give unto him that is *athirst*, of the fountain of the water of life freely.” But those whom John saw before the throne, and before the Lamb, “neither hunger any more, nor thirst any more; for the Lamb shall feed them, and lead them unto living fountains of water,” where they drink so, as not to thirst, as they did in this world.

And yet this is not all: The vision and scene of the New Jerusalem is continued to the 6th verse of the 22d, and last chapter of

the REVELATION. In the 1st and 2d verses of the chapter, John says "that he saw a pure river of the water of life proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the *healing* of the nations." That this river of the water of life is the same, and has reference to the same time and state of the church, with that which Ezekiel saw, recorded in the 47th chapter of his Prophecies, and which issued from the sanctuary of the house or temple which he had been describing, is evident from the circumstances, that in Ezekiel's vision, "trees were also on either side of the river, and bare their fruits every month." It is equally evident, that John also borrowed his diction from Ezekiel; and let it be remembered, that it is admitted on both sides that Ezekiel's vision had reference to the church militant, and not to the church triumphant. It is also admitted, that the water of life, in both John's and Ezekiel's visions, was symbolical of the vivifying and purifying influences of the Holy Spirit. These waters, in respect to their different depths, at different distances, doubtless symbolized something which, if ascertained, might shed some light on the subject which we are discussing. At the distance of a thousand cubits from where they issued, Ezekiel tells us, that as he passed through them,

“the waters were to the ankles:” verse 3d. Now may there not be, in this circumstance, a symbolical allusion to the very limited degree of spiritual life and light in the Patriarchal age of the church? At the distance of a thousand cubits from this, “the waters reached to the knees:” verse 4. And may there not be in this an allusion to the greater degree of spiritual life in the Mosaic economy of grace? At the distance of a thousand cubits more, “the waters reached to his loins:” and may there not be, in this circumstance, an allusion also to the greater diffusion of spiritual life and light in the present dispensation? and therefore styled “the ministration of the Spirit.” And at the distance of a thousand cubits farther, “the waters became a river; waters to swim in; a river that could not be passed over.” And may there not be in this circumstance, an allusion also to the extraordinary outpouring of the Spirit’s influences in the Millennial age of the church, when, as we are told, “all shall be taught of God,” and “all shall be righteous?” Some expositors do indeed apply the different and increasing depth of these waters to the gradual spread and increase of the gospel from a small beginning. But a consideration of what are usually called “*the dark ages*,” when Christendom, for some centuries, went morally and mentally backward instead of forward, stand much in the way of such an exposition. But what we wish the reader to attend to particularly, is, that these waters are said, in the 8th

and 9th verses, to be of an healing quality, and "healed wherever they went, and that every thing *shall* live whither the river cometh." And not only was that the case, but it is said in the 12th verse, that the leaves of the trees mentioned by Ezekiel, were for "medicine," and the leaves of the tree mentioned by John, "were for the *healing* of the nations." Now, all these circumstances also clearly imply an imperfect state of sanctification in the inhabitants of the New Jerusalem, and cannot be applied to the church triumphant in heaven, but are applicable to the church in even her Millennial state; for infants will then come into the world as now, with depraved hearts, and will then need regenerating and sanctifying grace, as they do now.

It is indeed said in Rev. 22:5, "that there will be no night" in the New Jerusalem, "nor need of a candle, or of the light of the sun;" but what these symbols import, we have already seen. It is also said, that the inhabitants of this city "shall reign for ever and ever;" but these words are indefinite in their meaning. Sometimes they are used to signify the end of a dispensation of grace, or the end of the world, as in Jer. 7:7: "Then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever." And sometimes, that the honor of the righteous will not be temporal, but eternal, as in Dan. 12:3: "And they that be wise shall shine as the brightness of the firmament; and they that turn

many to righteousness as the stars for ever and ever." And in this place, the words may import, that the joys and honor of the inhabitants of this city will not end with the end of the Millennium, but be consummated in eternal glory.

And here we would remark, that although we consider, and think we have proved, that the 21st and 22d chapters of the REVELATION were designed to give us a view of the church of Christ in her Millennial glory; yet we will not say that they may not have been also intended as a figurative description of the glories and happiness of the church triumphant in heaven. We do not know that there would be any incongruity in viewing them in this point of light, for it is not uncommon in the Scriptures, for a figurative description of one event to be designed as descriptive of another event that is future, when there is an analogy in the manner and means by which the two events are produced. Thus Christ, in Matt. 24:29—31, foretells and describes in strong symbolical language the dissolution of the Jewish church and state; and at the same time intersperses it with such expressions as shows that he designed it should be understood as having reference also to the dissolution of this world at the day of judgment. Drs. Guyse and Scott both understand that passage so. And had they admitted that the 21st and 22d chapters of the REVELATION had primarily reference to the Millennium, and ultimately to the glories

and happiness of heaven, we would not have disagreed with them. And indeed, in a note on the first verse of the 22d chapter, Dr. Guyse seems not much averse to such an exposition of those chapters. Speaking of the New Jerusalem, he says in the close of that note, "If it is supposed to have any relation to the Millennium, it is only to what will then be fulfilled in part, as a lively figure of what will be more gloriously completed in the heavenly state."

And here, an objection of a general character presents itself. It amounts to this, that it is not to be supposed that the canon of divine revelation would be closed without giving us some particular and extended account of the abode and blessedness of the righteous: but if not in these chapters, there is no such account in the scriptures. This is admitted, and the Apostle Paul assigns the reason why it is so. In 2 Cor. 12:4, he tells us that he was caught up into Paradise, "and there heard unspeakable words, which it is not lawful for man to utter." And elsewhere he says, "that eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This, with what John has said in the 7th chapter, and other inspired writers have said occasionally, though briefly, should suffice, and should silence the objection.

As intimately connected with this subject, it may be necessary, to a full view of our scheme

of interpreting the prophecies of John, to make a few observations on the resurrections mentioned in **Rev. 20:4—6**: “And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark on their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were fulfilled. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

From these verses some have inferred that there will be a resurrection of the martyrs for the testimony of Jesus at the commencement of the Millennium, and that Christ will descend from heaven to earth, and that they shall reign with him a thousand years. It may be sufficient for us to say, that on this subject we fully accord with the views and interpretations of Drs. Guyse and Scott, and to which we refer the reader. That it is a symbolical, and not a literal resurrection, that is here meant; or, that as John the Baptist came “in the spirit and power of the prophet Elijah,” so, a great number of men will then appear with the spirit and character of the martyrs of old, and be suc-

ceeded by men of a like spirit until the end of time. Our intended brevity will not allow us to adduce the arguments which support this interpretation, and we will again refer the reader to the comments of the above worthy divines on this point; for although we have differed from them respecting their interpretation of some of the Prophecies of John, yet we know not any commentators, or expositors, whom we would sooner recommend, as to their opinions and interpretations of the doctrinal and preceptive parts of the word of God. A mistake in regard to the meaning of some of the prophecies, is no criterion of any man's intellect, or of soundness or unsoundness in the faith; for on this subject the great Sir Isaac Newton himself was mistaken, as undoubted history has fully proved. We will close this chapter with a few observations on the character of the Millennial age, not drawn from imagination or conjecture, as we have sometimes seen, but from the unerring word of God itself.

1st. The knowledge of God and divine things will then be universally diffused.—Isa. 11:9: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." And in chapter 54:19, is this promise to the church: "All thy children shall be taught of the Lord, and great shall be the peace of thy children." And again, Jer. 31:34: "And they shall teach no more every man his neighbor, and every man his brother, saying, KNOW THE LORD; for they shall all know me, from the least of them

even unto the greatest of them, saith the Lord; for I will forgive their iniquity, and remember their sin no more." These, with other prophecies of a similar character, must refer to the Millennial era of the church; for three-fourths of the human race are now, in the nineteenth century, lying in thick moral and mental darkness and idolatry, or in Mahometan delusion, or in Jewish unbelief.

2d. It will be a period of universal holiness and righteousness, produced by an extraordinary outpouring of the Spirit's influences, as a Spirit of sanctification. The influences of the Spirit in the church have been, hitherto, as the softening and refreshing dew: "I will be as the dew unto Israel;" or, "as rain upon the mown grass, and showers that water the earth." But in that period, they are compared to floods of salvation, poured out on persons of every age. Isa. 44:34, "I will pour water on him that is thirsty, and *floods* on the dry ground; I will pour out my Spirit on thy seed, and my blessing on thy offspring, and they shall grow up as among the grass, and as willows by the water-courses." This will account for what is said in Isa. 66:8: "Who hath heard such a thing? who hath seen such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." And to this we add Isa. 35:7,8—"And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons,

where each lay, shall be grass with reeds and rushes. And a highway shall be there, and it shall be called the way of *holiness*; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." True, these promises have reference to the Jews; but it is to them as constituting a prominent part of the Millennial church, as we will hereafter show. And that the holiness of those days will be of an ardent and high-toned character, descending into every concern and common act of life, is implied in what Zechariah says, 14:20,21: "In that day there shall be upon the bells of the horses, **HOLINESS UNTO THE LORD**; and the pots in the Lord's house shall be as the bowls before the altar; yea, every pot in Jerusalem and Judah shall be holiness to the Lord of hosts." We need scarcely say that there has not been any period, in either the Jewish or christian churches, to which the preceding predictions can be applied.

3d. It will be a period of universal peace, and undisturbed tranquillity. Then, "shall men beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up the sword against nation, neither shall they learn war any more:" Isa. 2:4. And in chap. 11:6—9, the same prophet says—"The wolf shall dwell with the lamb, and the leopard lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear

shall feed; their young shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice-den: they shall not hurt nor destroy in all my holy mountain, saith the Lord." See also Isa. 65:25.

Whether these prophecies and promises are to be understood as importing that the savage beasts will then be divested of their savage nature, and the poisonous reptiles of their poisoning qualities, as some suppose; or only that divine grace will so subdue the malignant passions of the human heart, that there will be no ill-will of one towards another, but mutual benevolence and beneficence, as is the more probable opinion of others: we may boldly say, that no such period has passed in our world, and that these and similar passages must refer to the Millennial age of the church and of the world. The figures are indeed bold and strong; but reduce them as we may, without taking away all meaning, they denote a time of unprecedented and unexampled love and peace.

4th. It will be a time of plenty, or of great abundance of the necessities and comforts of life. The following passages from different prophets will, we presume, be sufficient on this point. Isa. 55:12,13: "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the

thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be unto the Lord for a name, for an everlasting sign that shall not be cut off." Jer. 3:12: "Therefore shalt thou come and sing in the height of Zion, and flow together to the goodness of the Lord, for wheat, for wine, and for corn, and for the young of the flock; and their soul shall be as a watered garden; and they shall not sorrow any more at all." Ezekiel 34:26: "And I will make them, and the place round about my hill a blessing; and I will cause the shower to come down in his season, and there shall be *showers of blessings*. And the tree of the field shall yield her fruit, and the earth shall yield her increase." Amos 9:13: "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth the seed, and the mountains shall drop sweet wine, and the hills melt." Zech. 8:12: "The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all things." To which we add, Mal. 3:10, which includes both temporal and spiritual blessings: "I will open the windows of heaven, and pour out a blessing, that there will not be room to receive it." And here we cannot but consider the numerous and almost daily discoveries in the present century, in the useful arts and sciences, especially in the application

of the almost irresistible power of steam, as so many preparative steps in the providence of God, for bestowing that temporal, as well as spiritual happiness, which he hath promised in his word to the Millennial age of the church, and of the world.

5th. Jehovah's ancient people, the Jews, long "shut up in unbelief," and trampled upon by the nations of the earth, will be converted to "the faith in Christ," and form a very prominent and distinguished part of the Millennial church. That they will be converted, and probably at the beginning of the Millennium, is clearly and distinctly foretold by Jer. 31:31-34: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant which I made with their fathers, when I took them by the hand to lead them out of the land of Egypt; (which my covenant they brake, although I was a husband to them, saith the Lord.) But this shall be the covenant which I shall make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." We would here remark, that as this covenant is to be made with the house of Israel, as well as with the house of Judah, and as it is not yet clearly ascertained where the Israelites are, it must therefore be future. And that the Jews will be highly esteemed in those days, on account of

their piety and distinguished favor with God, is evident from what Zechariah says, 8:23: "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that the Lord is with you." And it is to the Millennial church, especially the Jewish portion of it, that the prophet Isa. 62:1—4 speaks, either in the name, or as a type of Christ: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.—And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed *forsaken*; neither shall thy land be any more *desolate*; but thou shalt be called *Hephzibah*, and thy land *Beulah*: for the Lord delighteth in thee, and thy land shall be married." It is scarcely necessary to observe, that these prophecies and promises have not been fulfilled, and that they can only be fulfilled at the era of the Millennium.

To this may be added, that it would seem from sundry declarations of the prophets, that Jerusalem will be rebuilt in a style and manner far exceeding her ancient splendor. The pro-

phet Isaiah, in chap. 60:8—12, introduces Jehovah as speaking thus to his ancient people, the Jews: "Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel; for he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee. For in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." To the same purport it is said in chap. 61:4—7, "And they shall build the old wastes, the desolations of many generations. And strangers shall stand and feed thy flocks, and the sons of the alien shall be your ploughmen and vine-dressers. But ye shall be named the Priests of the Lord; and men shall call you the Ministers of our God; for ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

From a prospective view of this blessed and fast approaching era, a reflection arises that must be very pleasing to every philanthropic and christian heart. It is this; that at the winding up of the great drama of this world, it will be found that thousands, if not millions of the human family will be saved, for one that

is lost. This will be evident when it is considered that the population of this world began from a single pair, Adam and Eve; and from the days of Noah, from three pairs of parents only: Gen. 9:19. And although countless numbers have come into the world during those two periods, and the far greatest number of them probably lost, it is yet utterly inconceivable how many will come into it during the Millennium—a period of a thousand years—and which will commence with a population of eight or nine hundred millions, and two or three hundred millions of these will be parents. And it was perhaps in a prospective view of this that John, when speaking of the inhabitants of heaven, in Rev. 7:9, says—“I beheld, and lo a great multitude, *which no man could number*, standing before the throne.” And that the ratio of the increase of the human family will then be very great, will be evident when it is considered that wars, and luxury, and intemperance,* the fruitful parents of disease and death, will then have ceased, and the life of man prolonged to an hundred years at least. It is to this last circumstance that Isaiah refers in chap. 65:20: “There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an

* Does not the present and extraordinary, and unexpected movement in our land and elsewhere, in regard to temperance, and total abstinence from all intoxicating liquors, indicate that, under the providence of God, some great moral revolution is about to take place in our wretched world?

hundred years old, shall be accursed.” We confess that we do not well understand the last clause of this verse. To understand it literally, or that there will be some sinners in the Millennial church, will not comport with what the prophet says elsewhere, that “all shall be righteous,” if the word *all* is to be understood in its unlimited sense. It may mean that, as a general truth, a man an hundred years old, dying a sinner, will be accursed. And if it refers to the Millennial period, it may mean, as Dr. Scott suggests, “that he that shall die at the age of an hundred years, shall be considered as dying in his youth, as a punishment for his sins.” And this will comport with his being saved; for although all will be righteous, yet some will be less righteous than others. But let the meaning of that clause be what it may, we have prediction upon prediction, and promise upon promise, that very gracious and glorious days await the church, long despised and trampled upon by an ungodly world. And in view of those days, what should the church do now? We repeat it—to give liberally, and do cheerfully, whatever may prepare the way for that blessed era, and fervently and unceasingly pray that the time may soon come when “the mountain of the Lord’s house shall be established in the tops of the mountains, and exalted above the hills, and all nations flow unto it.—“Even so come, Lord Jesus.”

APPENDIX,

CONTAINING AN

INQUIRY INTO THE PROPRIETY OF USING

AN EVANGELICAL PSALMODY

IN THE WORSHIP OF GOD.

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs.”—COL. 3:16.

BY

SAMUEL RALSTON, D. D.

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APPENDIX.

CHAPTER I.

HUMAN INVENTIONS AND HUMAN COMPOSURE.

THE reader will remember, that in the preceding observations on the prophecies of Daniel and John, we occasionally made a few strictures on Mr. Reid's book, entitled, "*The Seven Last Plagues*," and that we intimated we would examine some charges which he has brought in that book against the Protestant churches of the present day, especially those whom he calls the "large and popular sects." Some of these charges are altogether gratuitous, and some of them made in support of the expositions which he has given of different passages of the Apocalypse, and especially of the seven vials. To have noticed and discussed them as they occurred, would have broken the thread of our own expositions; and we thought it best to defer them to a distinct and separate examination. To have noticed them all, would have been to transcribe a great part of his book. The following may suffice:

In page 21 he says, "that the christian world is, at this moment, a mass of corruption; that

what is called the church of God, is no other than the great *city*, which is spiritually called Sodom and Egypt, where also our Lord was crucified." In page 132 he says—"The witnesses have always contended for the supremacy of the Redeemer; and this is the object against which the enemy has directed his artillery in all ages. But, in this age, the witnesses have been put down by the multiplicity of human forms and inventions of men, which they have brought into the worship of God. It was comparatively easy for them to contend for the faith of the gospel, and the purity of worship, against the palpable errors and impurities of the Roman church; but they could not contend successfully against *ten thousand innovations*, of almost every sect, and some of them so much resembling the truth, that few could discern the difference."

In page 19, speaking of the dominant reign of Popery, he says—"Every man who loved the world so much as to sacrifice his sense of duty to his regard for temporal things, always received the mark of the beast. But the very same principle operates, at this time, through the whole christian world, and under every form of civil government."

This, we presume, is enough to satisfy the reader in regard to his opinions of the whole christian world, the sect with which he is connected, no doubt excepted. And indeed, when speaking of the witnesses, he frequently throws out no obscure hints, that himself and religious

friends, if not the whole, yet compose a prominent part of those religious worthies. We are not now inquiring whether his views of the Apocalyptic witnesses be right or wrong: we are only presenting his views of the whole christian world, with the exceptions mentioned.

Some of our readers may be ready to say,—if all the christian churches are such “a mass of corruption,” as Mr. Reid says they are, can we suppose that God would pour out his Spirit so plentifully as he has done in years past, on various branches, and as far as man can judge, turned many from darkness to light, and bro’t many of the vilest sinners from under the reigning influence of sin, satan, and the world, to the knowledge and enjoyment of the glorious liberty of the children of God! And they may be ready to say further,—surely Mr. Reid has not heard of those revivals of religion; for if he had, he could not possibly speak of the whole christian world as he has done, those churches not excepted. But he has heard and read of them, reader; and in page 37 he says, “that convert-making,” as he calls it, “has become a mere mechanical business,—a work of art, in which the convert-makers are exceedingly successful; that while they trumpet forth their praises, and exhibit the evidences of their victory over the kingdom of Satan, *there is much reason to fear*, that like the converts of the Pharisees, they are two-fold more the children of hell.”—“That the numerous proclamations of religious revivals,—the immense success of

missionary labors; the great good that has been done, and is doing by Tract societies, &c. are the great words which the horn [the Papal horn] speaks in this part of the christian world." In a word, he says in page 39—"they are pious frauds;" "and the way in which that horn now makes war against the saints, and prevails against them."

That there is, sometimes, something wrong in managing revivals of religion, is not improbable; and that some of those who have been deeply affected, and reclaimed from their evil ways, have lost their serious impressions, and returned to those ways, is what is to be expected from what Christ tells us in the parable of the sower. But that all who have been thus affected, are designing hypocrites, or fanatical enthusiasts, is left with the reader who has witnessed those revivals to say. We are persuaded that Mr. Reid does not speak, as he does, from his own personal knowledge; and if his report and representations are not correct, it is left with himself to say if he has not been blaspheming, or speaking injuriously of the works and ways of the Holy Ghost.*

But admitting that these things are pious frauds, gross hypocrisy, or fanatical delusion,

* That there were religious excitements in the Northern part of the state of New York, about the time that Mr. Reid wrote, and that those excitements were accompanied with much error, disorder and delusion, we are not disposed to conceal, nor yet to condemn Mr. Reid for condemning such things. But there was, about the same time, an extensive religious excitement in the bounds of the Synod of Philadelphia, not accompanied with such things, and which was instrumentally produced by the preaching

the reader may be ready to ask, will not the numerous Bible societies of the Protestant churches redeem them from the above charges; and are they not an evidence that they are not as corrupted as the church of Rome? No, reader; for he tells us in page 133, that although the Bibles sent to the heathen, may be of use to them in a few generations, "they can be of no use to them at present." Why? Because they have sent them without note or comment, and without a living interpreter.— And in defence of his opinion, he has virtually adopted and defended the doctrine of the church of Rome—"that the Scriptures are of little benefit, unless they are accompanied with the testimony of the church:" page 134. But it may be replied, have not missionaries, or living interpreters, been sent to the heathen with the word of God? But Mr. Reid tells us that they are all corrupt, "and it is impossible that they should establish a purer religion than they have themselves;" "and a corrupted Gospel is generally circulated through the world, instead of the Gospel of Christ." The christian who is daily praying, "that the heathen may be speedily given to Christ for an inheritance, and the uttermost parts of the earth for a possession," may be ready to say, Alas, for the poor

of the doctrines contained in the Westminster Confession of Faith. It is presumed that Mr. Reid has heard of this; but he makes no discrimination, but passed the sentence of condemnation and reprobation equally on both. This, we think, was at the same time rash, unjust and dangerous, as it regarded himself. We hope that he has seen his error; and if not, that he will live to see and acknowledge it.

heathen! and is there no hope for them, "for some generations to come," notwithstanding the mighty efforts that have been made to send them the word of truth and of life? None, christian, if the above things are true, unless **Mr. Reid**, and those who may be like-minded with himself on this subject, will go and explain the word to them. We do not know, at least we have not heard, that they intend to do so; but as it seems that they, and they alone, understand the mind of the Spirit in his word, compassion for the perishing heathen should induce them to go to them, forthwith, and not suffer the Scriptures to be a dead letter for some generations. To be serious, it is painful and deplorable, to hear a minister of a church that claims the highest grade of reformation, objecting to, and trying to pour contempt on all the efforts of the day, to send the Gospel to the heathen world, and to hold out all the Protestant churches as, in some respects, worse than the church of Rome. And what is still worse, and more to be deplored, representing as delusion, or fraudulent hypocrisy, what thousands have felt, and do feel, as the sanctifying Spirit of Christ on their hearts.

But as there always is a cause of corruption, when a church or churches become corrupt, what cause does **Mr. Reid** assign for such a general corruption in all Protestant churches, his own, doubtless, excepted—"Human inventions in the worship of God." And there is scarcely a page in his book where he does not

harp upon this string. We do not blame, but rather commend him for doing so, provided the charge is well founded: and the church cannot be pure, nor expect that the dews of divine grace will descend upon her, while she worships God in any other way than that appointed in his word. But what are those inventions? The one which we purpose to inquire into at present, and the one which he mentions with most frequency, is, singing what are called hymns, and spiritual songs, in the public worship of God. And indeed, from the particular mark of reprobation with which he mentions it, one would think that he considers it as more criminal than any, or all the errors, of the church of Rome. The reader will remember, that according to Mr. Reid's interpretation of the seven vials, the sixth vial is to be poured out on those who use those inventions; and doubtless the singers of hymns and spiritual songs will have the largest share.

In order to ascertain whether singing hymns and spiritual songs, in divine worship, "is a human invention," it will be necessary to inquire into the precise and real meaning of the words; for many impose upon themselves by attaching a meaning to words, which, upon strict inquiry, they find does not belong to those words. This arises from various causes. Sometimes, from the prejudice of education, and an implicit reliance on the opinions of those whom we may respect for their learning and knowledge; and sometimes, from a culpable indolence of mind,

that will not be at the trouble of inquiring into the real meaning of those very words that may be the signs and symbols of our religious creed. We confess that we have been thus culpable; and it was not until we happened to ask ourselves, what is the real meaning of those two words—"human inventions,"—which are so much used in the controversy on Psalmody, that we were led to change our opinion and practice on this subject. And it may be that some who may read this page, have been as blameable, in this respect, as we have been. To apply the above observations to the point in hand, we would observe, that when any thing good or praiseworthy takes place among men, or when any very useful discovery is made in the arts or sciences, it is not unusual to celebrate such things, with their authors or inventors, in hymns or songs, as well as in prose. Such hymns or songs are, strictly and literally, *human*; because human concerns, and human inventions, is their subject matter. But let divine things, or the character and perfections of God, as developed in the Scriptures, in the works of creation, Providence or grace, be the subject matter; then, there cannot be a grosser perversion of the established meaning of words, than to call such hymns or songs, "human inventions." We are not now inquiring if it be lawful to use hymns in the public worship of God, but into the real meaning of the hackneyed and perverted words—"human inventions." We have deemed this the more neces-

sary, because a darkening, terrifying, and deleterious atmosphere has been thrown around the subject of Psalmody by Mr. Reid and others, by those sophistical words; and because many serious and well-meaning persons have been estranged from others, as serious and well-meaning as themselves, but who sing hymns in the worship of God, by being told by their pastors that such use “human inventions” in the worship of God. But it does not require acute logical powers, nor any complex logical process, but the mere exercise of plain common sense, to detect this miserable, and we must add, wicked and injurious sophistry. It is but to ask themselves if the plan of redemption, through Christ, was a human or divine invention. As the invention and application of that glorious and gracious plan was altogether divine, then, we repeat it, nothing can be more preposterous, than to call hymns, which celebrate the wisdom, love, mercy and grace of that plan, *human inventions*; and nothing can be more uncandid and unjust, than to charge those who sing such hymns, “with using human inventions in the worship of God.”

There are two other words—“human composure”—which are often used in connection with “human inventions,” on the subject of Psalmody, the real meaning of which it may be also necessary to ascertain, in order to think and reason understandingly on the subject. “Human composure,” properly speaking, is something, whether in prose or verse, composed by

men, the subject matter of which is, human views, wishes, concerns, or interests. For the reasons already assigned, it is not proper to call a poem, the ground and substance of which is some doctrine, precept, promise, &c. in the word of God, "a human composure," as it is usually expressed. As already observed, it is the subject matter of any composition, in prose or in verse, that gives it its distinctive character. If the subject matter relates only to human views, interests, and concerns, it is merely and properly human; but, as just now said, if it is founded upon some of the glorious and gracious truths contained in the word of God, it is divine; for, let me repeat it, it is not the circumstance of its being afranged and written by a man, that makes it a human or divine composition, but what it contains. And if it is unlawful to use in the public worship of God, a hymn or song written by man, provided it is founded upon, and agreeable to his word, then, Mr. Reid's lectures, sermons and prayers, are all unlawful; for although they may be agreeable to, and founded on the word of God, yet the language and arrangement are his own.

And not only is this the case, but every translation of the scriptures is "human composure," and consequently it is unlawful to use or read them in the public worship of God; for there is no language, the idiom of which exactly corresponds with the idiom of the Old and New Testaments. The paraphrase must therefore be resorted to, to render the meaning

of some words or passages more clear and full, and hence the number of *italic* characters in our own translation, as every reader must have observed. The principal object of all who versify any portion of the scriptures, ought to be, to preserve the meaning of the Holy Ghost speaking in the scriptures; and although adhering to the literal expressions, as far as possible, is always safest and best, yet if the meaning is preserved, it is not correct to call such a poem "human composure," although it may partake of the paraphrases.

But further: If Mr. Reid explains the psalms to his congregation, before they sing them, as has been the case in the Associate Reformed Church; and where he meets with a typical expression, tells them, that to "sing with the understanding," they must not use that word in its literal, but spiritual meaning; do not he and they virtually use what he calls "human composure," in the worship of God? We will state a case, which doubtless has often occurred to Mr. Reid and his brethren. Suppose Mr. Reid selects the 66th Psalm, and when he comes to that verse,—*"I will offer unto thee (God) burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats;"* he will doubtless tell them, that although it was the duty of the Jews to do so, as the way in which Jehovah himself required to be worshiped under that dispensation; yet as the blood of those animals, when shed in sacrifice, was typical of the blood of Christ,

which alone can remove the guilt of sin, they must look through the type to that blood for acceptance with God. We repeat it, is not this virtually singing what he calls "human composure," in the worship of the sanctuary? And suppose, that in proof of his doctrine, and for their direction, he quotes, or refers them to the following passage in the Epistle to the Hebrews, 10:19—22: "Having therefore, brethren, boldness to enter into the holiest by *the blood of Jesus*, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." We ask again, if he and they do not virtually sing this passage; and if it would not tend as much, if not more to their edification, to sing this passage correctly versified, as the 66th, or any similar Psalm?

But Mr. Reid tells us, that we have no authority to use, in the praises of God, any part of scripture but the book of Psalms. If this is indeed the case, it renders the preceding observations nugatory: we will, however, examine that hypothesis in the next chapter.

CHAPTER II.

SONGS OF PRAISE IN THE REVELATION OF JOHN.

WE intimated in the last chapter, that we would, in this, inquire if the church under the present dispensation is warranted to draw her songs of praise to God, from the New, as well as from the Old Testament. Mr. Reid affirms that we are to use the book of Psalms only; and in page 202 he says, "that it is sinful to versify other portions of the scriptures, to be sung in the churches, because they were not designed for this use." We think, however, that we have both precept and precedent for doing so, and that our songs of praise are to be drawn from the New Testament in an especial manner. In Coloss. 3:16, 17, we have the following precept or command: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in *word* or deed, do *all* in the name of the Lord Jesus, giving thanks to God and the Father by him." No precept can be clearer, or fuller to the point than this; or that we are to draw our songs of praise to

God from "the word of Christ," or the New Testament scriptures. But it is said that "the word of Christ" means the same thing as "the word of God," or the whole of the scriptures. Be it so—and it proves all that we desire to prove. And yet we hesitate not to say, that there is not a man, whose mind can rise above the prejudice of education, and think and judge for himself, or who has not in view the support of a sinking cause, would give these words that interpretation, but understand by them, the New Testament exclusively. But as the precept or command for a gospel psalmody has been successfully argued, from the foregoing passage, by Latta, Baird, and others, we will pass on to the precedents, or examples.

In the first chapter of **LUKE**, we have two songs of praise to God, one by Mary, the mother of Jesus, and the other by Zacharias, the father of John the Baptist, but which are not in the book of **PSALMS**. If it is objected, that these songs were sung by individuals only, and not by the church, the objection will cut off the greatest number of David's psalms, as unfit for general use; for they were composed with reference to his own individual situation, whether in trouble or in joy.

But there are, in the book of the **REVELATION**, (that book which, it is to be presumed, Mr. Reid has examined with particular care,) three songs of praise to God, the first of which has been sung by the church; the second, most probably; and the third will certainly be

sung; and which, he will not pretend to say, are in the book of Psalms. We have shown, in the 3d chapter, that the dragon mentioned in the 12th chapter of the Revelation, was a symbol of the Roman empire in its pagan state, and which wasted the church by ten severe persecutions, the last of which, under the Emperor Dioclesian, continued for ten years.—When CONSTANTINE THE GREAT mounted the imperial throne, in the beginning of the fourth century, the wasted and worn-out christians were not only rescued from their implacable enemies, but paganism was put down, and christianity established by law, as the religion of the empire. It was to be expected, that the remaining christians would express their gratitude to the Head of the church, for their great and gracious deliverance, in a song of praise suited to the occasion, and to the character of their deliverer. And they did so; and we have the burden, or substance of the song, in the 10th, 11th and 12th verses:—“And I heard a loud voice saying in heaven, (or the church,) Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him *by the blood of the Lamb*, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea! for the devil is

come down unto you, having great wrath, because he knoweth that he hath but a short time."

Let it here be observed, that it is not Jehovah, as the God of Israel, or the Head of the church under that dispensation, who is here praised,—and as is the case in the book of Psalms,—but Christ, "the Lamb of God, who taketh away the sins of the world," and by whose "*blood*," the christians of those days overcame their unrelenting enemies. Mr. Baird has proved, from undoubted ecclesiastical authority, that hymns to the honor of Christ, were generally used in the church at that period. This, Mr. Reid considers as a matter not worthy of notice, and of no weight in this discussion. Not so, however, with ourselves. It is a confirmation that the prediction in the above passage has been literally fulfilled; and is, moreover, a proof that we are authorized to draw our songs of praise to Christ, from those passages in the New Testament which exhibit the Redeemer as "the Lamb of God," and redeeming his people by his blood. There is no passage in all the book of Psalms, that speaks of him as such.

Again: we are told in the 15th chapter, that when the seven vials of the wrath of God were about to be poured out on papal Rome, which had wasted the saints for one thousand two hundred and sixty years, the people of God sung a song, and a new song of praise to their almighty and gracious deliverer: "I saw,"

says the prophet, "a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, standing on the sea of glass, having the harps of God, and they sung the song of Moses, the servant of God, and of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

Mr. Reid thinks, that these vials have not been poured as yet, and consequently the song has not been sung. The reader need not be told that we think that five of these vials have been poured out on the Popish countries, and that the sixth is now pouring out on the Turkish empire, or on Mahometanism, the unrelenting enemy of the church of God in the East, as Popery has been in the West. But whether his interpretation, or ours, is the true one, affects not our present argument; for if none of these vials have been poured out, the above song, however, will be sung when those facts take place.

Mr. Reid says, in page 206, "that this new song is the old song which God made for the church, as he made the commandments: in one sense it is old, and in another it is new." Well, if it is one of the songs in the book of Psalms, it will not be difficult to find it there; but, as

already observed, the object of worship is no where designated in that book, as the "Lamb," and "the Lamb of God." Besides, the commandments, as a transcript of the moral character of Jehovah, were, and are invariably the same, although enforced by new motives and arguments, under the present dispensation of grace, but in this song, the object of worship as "the Lamb," is new, and the occasion of worship new—the deliverance of his church from a persecution of twelve hundred and sixty years.

But, it may be asked, what are we to understand by the "harps of God," which accompanied the singing of this song? The harp produces a sweet and melodious music; was the symbol of holy joy and gratitude, Psalm 33:1,2; and as used in the service of the Jewish temple, was expressive of the melody of grace in the heart. This we deduce from what the Apostle says on this subject in Ephesians 5:19, and Colossians 3:16. In the first of these passages he says—"speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making *melody* in your hearts to the Lord." And in the second he tells us what this melody consisted in: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing with *grace* in your hearts to the Lord."

"The harps of God," then, denoted gracious affections in singing this song, and not the kind

of the song itself, as **Mr. Reid** affirms; for its being called “the song of **Moses** and the **Lamb**,” is what determines its kind and character.—But why is it called the song of **Moses** and the **Lamb**? A consideration of the occasion on which it was sung, will, we think, answer the question. As already observed, it was sung on occasion of the most notable deliverance which the church of **God** had as yet experienced, and was prefigured by another notable deliverance of the church also, in the days, and by the instrumentality of **Moses**, and which was celebrated by a similar song of praise and gratitude. The song composed by **Moses**, and sung by him and the children of **Israel** at the **Red sea**, is undoubtedly the very song alluded to, and not the song recorded in the 23d chapter of **Deuteronomy**, as **Mr. Reid** says was the fact. For in this last song there is no allusion to any particular deliverance, but an account of **Jehovah’s** kindness to the **Israelites**, and their base ingratitude. But when we compare the song sung at the **Red sea**, and which is recorded in the 15th chapter of **Exodus**, and the song recorded in the 15th chapter of the **Revelation**, the analogy is so obvious and striking, in regard to the greatness of the deliverance, that we see the reason why that song was called the song of **Moses**, and of the **Lamb**. In the one, **Jehovah** not only delivered his church and people from the persecuting power of **Pharaoh** and his **Egyptians**, but destroyed their implacable enemies; and in the other, he has

not only delivered his church from that power that had wasted her for one thousand two hundred and sixty years, but has poured out, and will pour out, the vials of his wrath upon it, until it is utterly destroyed. In the one, the delivered sung the praises of their great deliverer, saying, "Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy:" and in the other, the delivered are represented as singing—"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." And yet, Mr. Reid tells us in page 252, "that these words are only an exclamation, and not part of a song of praise." Is the 66th Psalm a song of praise? And if so, as he must acknowledge, what are these words in that psalm?—"Say unto God, how terrible art thou in thy works! through the greatness of thy power shall thy enemies submit unto thee." And, what the following words, in the 31st Psalm?—"O, how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" These passages are surely very much alike; and if the words, in Rev. 15:3, are only an exclamation, so are the others. Perhaps a stronger evidence of the deleterious effects of prepossession, and attachment to a sect, can scarcely be produced, than Mr. Reid's objection to Rev. 15:3, being a song of praise to God. He saw, that to admit that the words,

“Great and marvellous are thy works, Lord God Almighty,” were a part of the song of Moses, and of the Lamb, would establish the position, as it does, that the church either has, or will sing songs of praise to God that are not in the book of Psalms. Hence then, as the only resource, he boldly denies that they are part of that song at all, but some sudden exclamation unconnected with praise and thanksgiving, which they wished to render to their great and gracious Deliverer.

We will add only on this point, that had the churches of THE REFORMATION used the book of Psalms only, until this day, we would not have had any evidence that they are delivered from the dominant power of the MAN OF SIN, as there is no Psalm in that collection that can be called “the song of Moses, and of the Lamb.” Mr. Reid laments that hymns, or versified portions of the Scriptures, have been generally used in the Protestant churches, within the last hundred years, and assigns it as the principal cause why they are such a mass of moral corruption, as he says they are. To ourselves, however, it is a matter of joy and thanksgiving, as we have thereby evidence, that the predictions connected with the pouring out of the vials, have been fulfilled. Many of the hymns of Dr. Watts, especially the 65th hymn of the 1st book, are express to the point, and have been sung, and will be sung, by all who have scriptural views of “the signs of the times.” True, he has been held out by Mr.

Reid, and others, as a vile heretic, and people cautioned from the pulpit, and from the press, not even to read, much less to sing them, on account of the errors which they contain; and yet we do not remember to have seen one single error of any consequence, that has been established. Had such sentiments as the following, in Mr. Reid's book, page 279, dropped from the pen of Dr. Watts, what "a hue and cry" of heresy would we have had; and what denunciations against the Presbyterian church for using what are called his psalms and hymns. "God has given us the faculty of conscience, or the moral sense, by which we are enabled to discern between good and evil. By the cultivation and improvement of this faculty, *we might be able to discern the slightest shade of moral darkness*, which the god of this world might attempt to bring over our minds. We should know the spiritual meaning of God's holy law, and be able to perceive the least degree of any evil disposition, as soon as it was introduced to our minds."

As there is not the least reference in this passage, nor yet in the context, to the necessity of the illuminating influences of the Holy Spirit, for the purification and direction of the conscience, the intelligent reader will see that it is Arminianism of the rankest kind. Notwithstanding the Apostle says, "the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned;" and notwithstanding

he says further, that to "the defiled and unbelieving is nothing pure, but even their mind and conscience is defiled;" yet Mr. Reid says, "that by the cultivation and improvement of conscience, we may be able to discern *the slightest shade* of moral darkness, and the spiritual meaning of God's holy law, and *the least degree* of any evil disposition, as soon as it is introduced to our minds." We hope that after this, we will not hear any thing more from Mr. Reid of the heterodoxy of Dr. Watts, and of the Presbyterian church, because they use his psalms and hymns. Indeed, if Mr. Reid's explanations of the Psalms are in unison with the doctrines taught in the above quotation, we cannot but pity those who are contented to sing those explanations.

But again: In the 19th chapter we have another song of praise, which shall be sung by the church, when its HEAD shall have emptied the last vial on all his and her enemies: "And after these things I heard a great noise of much people in heaven, (or the church,) saying, Alleluia: salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged *the great whore*, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and

great. And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

Although there is some narrative in the above passage, yet Mr. Reid himself must acknowledge, that there is in it a song of praise which is not in the book of Psalms; for the Lamb, with his marriage with the Millennial church, is its burden or substance. The 45th Psalm cannot, with any propriety, be applied to this period; for Christ is celebrated in that Psalm as a *King*, but not as the *Lamb*. Besides, it is evident from the drift of the Psalm, that the spiritual conquests alluded to, were to commence with the preaching of the Gospel to the Gentiles, as well as to the Jews; but in the song which we are examining, they are celebrated as consummated, when he should espouse the Millennial church, as a chaste bride, to himself.

But this is not all. As the praises of the church militant on earth, and of the church triumphant in heaven, are the same in substance, as is acknowledged by Mr. Reid; then, the scene which John saw in heaven, or the habitation of God, as recorded in the 5th chapter, is another proof that we are to take the substance of our songs of praise from the New, as well as from the Old Testament. In that chap-

ter the prophet tells us, that when the Lamb, who was in the midst of the throne, took the book sealed with seven seals out of the hand of him that sat upon the throne, that the four living creatures, and the four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. “And they sang *a new song*, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast *redeemed us to God by thy blood*, out of every kindred, and tongue, and people, and nation; and hast made us to our God kings and priests; and we shall reign on the earth,”—reign in a succession of people of a similar character. “And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is *the Lamb* that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and to the Lamb for ever and ever.”

A question naturally presents itself here, the correct answer to which goes far, we think, in deciding the disputed point,—whence we are to draw our songs of praise to God. The

question is, Where did the church militant on earth, and the church triumphant in heaven, get the subject matter of the preceding songs? Assuredly, not from the book of Psalms; for Christ is nowhere in that book represented as “a Lamb slain, and redeeming his people by his blood;” but from such expressions in the New Testament as these:—“We have redemption through his blood; even the forgiveness of sins, according to the riches of his grace.”—“Feed the church of God, which he hath bought with his own blood.” “And we are redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish, and without spot.” And so full was John of this all-important subject, as it would seem, for our direction on the point, that when about to pen the **REVELATION**, he, in the name of the church, bursts forth into a similar song of praise to Christ, as the Redeemer: “Unto him who loved us, and washed us from our sins in his own *blood*, and hath made us kings and priests unto God and his Father, to him be glory and dominion, for ever and ever.” The truth is, the true church, under the Old Testament dispensation, praised God for a promised Redeemer, and were saved by faith in the promise; but we have seen that the true church on earth, and the redeemed church in heaven, praise him for a Redeemer who has come, and shed “his blood for the remission of sins;” and shall we not follow their example? Or, in or-

der to find acceptance with God, shall we say with the Psalmist, in the 66th Psalm, "I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats;" or, as the Apostle exhorts—"Having boldness to enter into the holiest by the *blood of Jesus*, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water:" Heb. 10:19—22.

We will close this chapter by obviating a few objections brought against an evangelical Psalmody, by Mr. Reid, and others.

1st. "The book of Psalms contains inspired songs; but hymns are the production of uninspired men." This objection, as stated, is plausible, and by its plausibility has done more to unhinge the minds of well-meaning but weak persons, and to enlist them under the standard of a Judaizing christianity, than any thing else that has been said or written upon the subject. But, although plausible, it is highly sophistical. For, if we are warranted to draw our songs of praise to God from the New, as well as from the Old Testament, as we trust we have proved by both precept and precedent, then, what is usually called a hymn, or a portion of the Old or New Testament correctly versified, is as inspired a song as any of the Psalms of David,

if the other penmen of the Bible were inspired, as well as the king of Israel; but this our opponents do not deny. It is the sentiments contained in the portion versified that makes it an inspired song; and the circumstance of its being translated into prose or verse, alters not its character, provided the translation is just and correct.

2d. The preceding observations also contain in them a sufficient answer to what Mr. Reid says in page 250—"that it is at least bordering *on blasphemy*, when a man, without any authority from God, and merely from *his own heart*, composes a religious song, calls it the song of the Lamb, and gives it to the churches to sing in the praises of God." It is indeed bordering on blasphemy, if it is the effusions of his own heart; for nothing good can proceed from the heart of man; but as just now observed, if it is *founded upon, and agreeable to the word of God*, the sentiments are divine, and divinely inspired, although the order and arrangement are human, as are all Mr. Reid's prayers, sermons, and explanations of the Psalms, for the benefit of the congregation before they sing them, that they may "sing with the understanding" those parts that are typical and obscure. And if any of those explanations are akin to his doctrines respecting "conscience," and they sing those explanations, we forbear giving it a name—we leave that to himself. Mr. Reid surely knows that the Presbyterian church has her system of Psalmody,

and which has been strictly examined by her highest Judicatory, before it was recommended to the people, and does not allow the use of any hymns in public worship, which have not been thus examined and sanctioned; and if any of her ministers act otherwise in this respect, so far they act irregularly, and impede the progress and reception of a sound evangelical Psalmody.

3d. Mr. Reid says, in page 77, "that the Psalms of David, which contain the very substance and marrow of the gospel, are cast out of the church under the false notion that they are not properly fitted for gospel worship."

That the Psalms of David contain the very substance and marrow of the gospel, has been asserted by others, before Mr. Reid; but we deny the correctness and truth of the assertion. But when we do so, we protest against being called "an enemy of the book of Psalms," or that we wish to degrade them in the smallest degree. On the contrary, we prize them as a precious part of divine revelation. But that they contain as clear, and as full a view of the important and fundamental doctrines of the gospel, as the New Testament, we are astonished any man should assert in the present day. In the following page, Mr. Reid very properly says, "that the doctrine of salvation, through the free and sovereign grace of God, according to his eternal purposes; the doctrine of the atonement; of the Trinity in Unity, &c. are fundamental doctrines." But where will he

find the first of these doctrines clearly exhibited and stated in the book of Psalms? At least, is there any thing on this doctrine equal to the 1st chapter of the Epistle to the Ephesians, and various other places? As to the doctrine of the atonement, it was indeed typified by the shedding of the blood of bulls and of goats in sacrifice; but will any man say that this is as well calculated to appease the awakened conscience, and to induce the guilty sinner to exercise faith in Jehovah, as a sin-pardoning God through Christ, as the passages in the New Testament, to which we have already adverted, and others of a similar character: "We have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." "And the blood of Jesus Christ his Son, cleanseth us from all sin." A Trinity of persons, in the divine essence, is indeed mentioned in the Psalms; but is a Trinity in Unity mentioned even once? or any thing calculated to give such views of the cardinal doctrine, as 1st John 5:7: "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost, and these three are *one*." We have no doubt respecting the genuineness of the passage.

In a word, it is something like an insult to the human understanding, in this age of the world, to say that those parts of the book of Psalms which are typical, are as well suited for praising God, as various portions of the New Testament. It is saying that the type is

as clear as the thing typified; and Mr. Reid surely knows that every thing typical, under the Jewish dispensation, is called "the shadow of good things to come." In the 12th chapter of the Apocalypse, the church, under the present dispensation, is symbolized by "a woman clothed with the sun," or with the glories of Jesus, "the sun of righteousness," and having "the moon," or the Jewish ritual, under her feet. But, according to Mr. Reid's views and system of Psalmody, she ought to have been exhibited as clothed with the borrowed beams of the moon, and having the clear light of the gospel dispensation, and of the New Testament, under her feet. But when we say, that all that is typical and local in the Psalms is not suited to gospel worship and praise, we yet cheerfully and unhesitatingly say, that whatever is devotional and preceptive, is highly suited to the praises of God, and has accordingly been used in all ages of the church, and we are persuaded, will be used and relished to the end of time.

There is only another objection to an evangelical Psalmody remaining, and which we think worthy of notice. It is this: That the Psalms were written in verse, but the New Testament was written in prose; a proof, say the objectors, that it was not designed for Psalmody or praise. But this we must defer to the next and last chapter.

CHAPTER III.

GREAT PART OF THE NEW TESTAMENT WRITTEN IN VERSE.

WE have said, in the preceding chapter, that we would in this obviate an objection against an evangelical Psalmody, deduced from the circumstance that the New Testament was written in prose, and consequently not designed for praise, as were the Psalms, which were written in verse. This objection, or argument—for it partakes of both—like many others, proves too much; for according to it, the objectors should use, in the praises of God, the Song of Solomon—the book of Proverbs—the greatest part of the book of Job—of the Prophecies of Isaiah, and the Lamentations of Jeremiah, &c. for they were written in verse, as well as the book of Psalms. If it is replied, that we have evidence, from the titles of some of the Psalms, that they were used in the Jewish sanctuary, but not so with the other parts of the Old Testament, then the objectors should confine themselves to those Psalms; for there is no evidence that the one-half of the book of Psalms was sung in the Jewish sanctuary. As the objectors are in the habit of using the whole of the Psalms, the argument

drawn from the title of some of them, for using the whole book, and the book alone, in the exercise of praise, falls to the ground.

But, that the New Testament was written altogether in prose, is an assumption and not a fact, as we trust to make appear: then the consequence will be that those parts, at least, that were written in verse, should be used in the praises of God, as well as those Psalms, respecting which there is no evidence that they were used either in the service of the temple, or of the synagogue. Our proof that a great part of the New Testament was written in verse, the reader will find in the 2d vol. of Horne's "Introduction to the Critical Study and Knowledge of the Holy Scriptures," part 2d, chap. 10. And here it may not be unnecessary to observe, that the author before us had no design in drawing the consequences which we have drawn from his observations and proofs, but merely to point out the nature and laws of Hebrew poetry, and illustrate them by appropriate examples; and consequently must be unsuspected testimony in the eyes of those who are opposed to an evangelical Psalmody. Besides, he is a minister of the church of England, and uses only Tate and Brady's version of the book of Psalms, in the public worship of God.

Mr. Horne has shown from Bishops Lowth and Jebb, and especially from the latter, who has investigated that subject more fully than any who went before him, that the poetry of

the Hebrews was not regulated, like that of the Greeks and Romans, by what is called *rhythm*, or a certain number of feet in each verse or line, but by what they call *parallelisms*, “or a certain equality, resemblance, or relationship between the members of each period, so that in two lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure.” The following example, from Luke 1:52,53, part of the song of Mary, the mother of Jesus, will illustrate this:

“He hath put down the mighty from their seats,
And exalted them of low degree.”

“He hath filled the hungry with good things,
And the rich he hath sent empty away.”

In this passage, it will be observed, that words answer to words; characters are contrasted with characters; and, under the divine government, consequences with consequences. The mighty are contrasted with those of low degree; the hungry or poor, with those that are rich; and the one exalted, while the others are debased. Why our author selected an example from the New Testament only, as an illustration of the parallelism of the Hebrew poetry, we do not know; but he might have found abundance in the poetic parts of the Old; for instance, in Psalm 107:40,41: and let it be kept in mind, that the length or shortness of the lines or verses, forms no part of the laws of Hebrew poetry.

"He poureth contempt upon princes;
And causeth them to wander in the wilderness, where there is
no way."

"Yet he setteth the poor on high from affliction;
And maketh *him* families like a flock."

Our author divides the parallelism of the Hebrew poetry into parallel lines *gradational*, parallel lines *antithetic*, parallel lines *constructive*, and parallel lines *introverted*; and at the same time adduces passages from the New Testament, as well as from the Old, as examples and illustrations. The plan which we have laid down for ourselves will not admit of more than an example or two at most, of these different kinds of parallelisms; and they who wish for further information on the subject, would do well to consult the book itself. Indeed, we would not have obtruded the proof and illustration of this point on the public, was it not that the book is scarce, being seldom bought but by students of Theology, for whom it was principally written.

1st. "Parallel lines gradational are those in which the sound, or responsive clause, so diversifies the preceding clause, as generally to rise above it, sometimes by a descending scale in the value of the related terms or periods, but in all cases with a marked distinction of meaning." This, he observes, is the most frequent of all the poetic parallelisms, and he accordingly gives six examples of it; three from the book of Psalms, and three from the New Testament. It may be sufficient to transcribe an

example from the Psalms, and a corresponding one from the New Testament. The example from the Psalms, is the first Psalm, and as translated by Bishop Jebb, reads thus:

“O the blessedness of the man
Who hath not walked in the counsel of the ungodly,
And hath not stood in the way of sinners,
And not sat in the seat of the scornful!”

The descending gradation, or the downward way of vice, is here very obvious and striking. The ungodly—the sinner—the scornful. But there is also, in our opinion, an ascending gradation in the way of virtue or holiness, in the words—not sitting—not standing—and not walking. But be that as it may, the corresponding example, from 2d Thess. 2:8, is no less obvious and striking:

“Whom the Lord Jesus will waste away with the breath of his mouth;
And will utterly destroy with the brightness of his coming.”

Here the descending parallel lies in *wasting away*, and then *utterly consuming*; the one by the *breath of his mouth*, and the other, by *the bright appearance of his coming*. But although both of these parallelisms are sufficiently obvious and striking, they are equalled, if not excelled, by that in Jas. 1:15, although not adduced by our author.*

* Since we wrote the above, eight years ago, we have since found it in Bishop Jebb's book, entitled, “SACRED LITERATURE:” page 389.

"Then when lust hath conceived, it bringeth forth sin;
And sin, when it is finished, bringeth forth death."

Our author's second example of the gradational parallelism is taken from the 24th Psalm, 3d and 4th verses, and is of the ascending character. The translation is that of Bishop Jebb, as all his examples are, and which are, in our opinion, both elegant and correct:

"Who shall ascend the mountain of Jehovah,
And who shall stand in his holy place?
The clean of hands, and the pure in heart."

Here the gradation is very obvious. The clean of hands—the pure in heart—ascending—standing—the mountain of Jehovah—his holy place. The first corresponding parallel from the New Testament, which our author adduces, is Matthew 10:5,6:

"To the way of the Gentiles go not off,
And to any of the Samaritans go not in;
But proceed rather to the lost sheep of the house of Israel."

Although the ascending climax is sufficiently obvious in this example, yet, in our opinion, it is neither so obvious nor so striking, as in Rom. 8:29,30; and which we also found in Bishop Jebb's book, since we wrote first, and which we will give, in his simple and beautiful translation, page 389:

"Whom he foreknew, he also foreordained;
And whom he foreordained, them he also called;
And whom he called, them he also justified;
And whom he justified, them he also glorified."

What a striking, gracious, and glorious climax is here! Predestinating—calling—justifying—glorifying. There is nothing in all the poetic gradations of the Old Testament, superior, if equal, to this. Indeed, before we met with our author, we had been long persuaded, from the grandeur and sublimity of the sentiment, and the peculiar force of the diction of this chapter, that it was written in verse of some kind or other; but being then not well acquainted with the laws of Hebrew poetry, we were unable to prove it. And it may not be amiss to observe here, that although the New Testament was written in Greek, the writers were Hebrews or Jews; and as was to be expected, were governed by the laws and idioms of the Hebrew language, and their rules in writing poetry.

In page 465, Mr. Horne has adduced from Bishop Jebb, Matt. 7:24—27, as a specimen of stanzas, consisting of a number of lines, and which are at the same time striking examples of both the ascending and descending parallelisms:

“Whosoever, therefore, heareth my words, and doeth them,
I will liken him to a prudent man,
Who built his house upon the rock;
And the rain descended,
And the floods came,
And the winds blew,
And fell upon that house;
And it fell not; for it was founded on a rock.”

“And every one hearing these my words, and doeth them not,
Shall be likened to a foolish man,
Who built his house on the sand;
And the rain descended,
And the floods came,
And the winds blew,
And struck upon that house;
And it fell, and the fall thereof was great.”

These are indeed beautiful and striking examples of the ascending and descending parallelisms of Hebrew poetry; but they are, in our opinion equalled, if not excelled, by a similar ascending parallelism in the concluding verses of the 8th chapter of the Epistle to the Romans, although not adduced by Bishop Jebb:

“Nay, in all these things we are more than conquerors,
Through him that loved us:
For I am persuaded,
That neither death,
Nor life,
Nor angels,
Nor principalities,
Nor powers,
Nor things present,
Nor things to come,
Nor height,
Nor depth,
Nor any creature,
Shall separate us from the love of God,
Which is in Christ Jesus our Lord.”

We will only add on this point: That as this species of parallelism is the most frequent in the poetic writings of the Old Testament, it was therefore to be expected that it would fre-

quently occur in the poetic parts of the New. And this is the case; and our author has accordingly marked down the following passages where it occurs, and the attentive reader of the New Testament can supply many more: Matt. 5:45—7:1,2—20:26,27—24:17,18; Mark 4:24; Luke 6:38; Rom. 5:7; James 1:17—4:8—5:6; Rev. 9:6—22:14.

2d. The second kind of parallelism which distinguishes the poetry of the Hebrews, is what our author calls "*parallel lines antithetic*," "and consists in two lines corresponding, the one to the other, so that the second is contrasted with the first; sometimes in expression, and sometimes in sense only." The illustrating example is taken from Prov. 10:1.

"A wise son rejoiceth his father;
But a foolish son is the grief of his mother."

Although our author has not furnished us with an example of this kind of parallelism, from the New Testament, the following passage from Mark 16:16, is, we think, as strikingly antithetic as the one adduced:

"He that believeth, and is baptized, shall be saved;
But he that believeth not shall be damned."

In Prov. 10:1, a wise son and a foolish son; and the one being a joy to his father, and the other a grief to his mother, are opposed each to the other; and, in Mark 16:16, believing and not believing, and salvation and damnation, are as obviously antithetical.

3d. "Parallel lines constructive, are when the parallelism consists in the similar form of construction; in which word does not answer to word, and sentence to sentence, as equivalent, or opposite; but there is a correspondence and equality between the different propositions, in respect to the shape and turn of the whole sentence, and of the constructive parts; such as noun answering to noun, verb to verb, negative to negative, and interrogative to interrogative." The example of this parallelism, adduced by our author, is Psalm 19:8—11, in Bishop Jebb's beautiful translation:

"The law of Jehovah is perfect, restoring;
 The testimony of Jehovah is sure, making wise the simple;
 The precepts of Jehovah are right, rejoicing the heart;
 The commandment of Jehovah is clear, enlightening the eyes;
 The fear of Jehovah is pure, enduring for ever;
 The judgments of Jehovah are truth; they are just altogether,
 More desirable than gold, or than much fine gold;
 And sweeter than honey, or the dropping of honey combs."

We would here again observe, that although our author has not adduced under the proper head, a passage from the New Testament, as corresponding with this species of parallelism; he has, however, adduced a passage for the purpose of showing that the writers of the New Testament took fragments from the Old and combined them into one, and which, we think, is a striking example of the foregoing constructive parallelism. The passage alluded to is Rom. 11:33—35, in Bishop Jebb's translation, where he has also given us the passage

arranged in Greek, according to the laws of Hebrew verse, and which he has done in all his quotations from the New Testament, but which we have omitted as not necessary to our present design:

“O the depth of the riches, and the wisdom and knowledge of God!
How inscrutable are his judgments,
And untraceable are his ways;
For who hath known the mind of the Lord?
Or who hath been his counsellor?
Or who hath first given unto him,
And it shall be repaid to him again?”

Here let it be observed, that the design of both of the inspired poets was alike, and their poems alike, with this difference, that the language of the latter is more grand and majestic, because the theme was so. In the one, the law of God is celebrated as perfect, sure, right, clear, pure, true, more desirable than gold, and sweeter than honey dropping from the comb; and in the other, the wisdom and knowledge of God are celebrated as inscrutable, untraceable; that no one, man or angel, hath known the mind of the Lord; no one hath been his counsellor, and no one hath first given unto him, that it might be repaid to himself again.

4th. The last kind of parallelism by which the poetry of the Hebrews was characterized, is what our author calls “parallel lines introverted; or stanzas so constructed, that whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate, or last but one, and so throughout,

in an order that looks inward; or to borrow a military phrase, from flanks to centre." The following quotation from Bishop Jebb, from Prov. 23:15,16, will illustrate this parallelism:

"My son, if thy heart be wise,
My heart also will rejoice;
Yea, my reins will rejoice,
When thy lips speak right things!"

The corresponding examples from the New Testament, are taken from Matt. 7:6, and 2 Cor. 15:16. We shall transfer the former only:

"Give not that which is holy to the dogs;
Neither cast your pearls before the swine,
Lest they trample them under their feet;
Lest they turn about and rend you."

The reader will have a clear idea of this species of parallelism by reading both examples in the following manner, and which he will see is the order of construction:

"My son, if thy heart be wise,
When thy lips speak right things,
My heart also will rejoice;
Yea, my reins will rejoice."

"Give not that which is holy to the dogs,
Lest they turn about and rend you;
Neither cast your pearls before the swine,
Lest they trample them under their feet."

Bishop Jebb also adduces another parallelism of this introverted kind, "in which the third line forms a continuous sense with the

first, and the fourth with the second." The example is from Eph. 4:18:

"Being darkened in the understanding;
Being alienated from the life of God,
Through the ignorance which is in them,
Through the blindness of their hearts."

The reader will see that the order of interpretation is as follows; and also that a knowledge of these parallelisms, if not indispensably necessary, is yet of great use for understanding and explaining correctly, a number of passages in both the Old and New Testaments:

"Being darkened in the understanding,
Through the ignorance which is in them;
Being alienated from the life of God,
Through the blindness of their hearts."

But, not only has Mr. Horne produced from Bishops Lowth and Jebb, examples from the New Testament of all the different parallelisms that characterize the Old Testament inspired poets: he has also produced examples from the New Testament of the different kinds of stanzas used by them—as couplets, quatrains, and stanzas of five, six, or more lines. And although there are parts of the New Testament that were written in prose, as well as of the Old, we have no doubt but that if the subject was thoroughly examined, there would be found as much of the New Testament written

in verse, as of the **Old**, according to the comparative size of the volumes.*

From the whole then, the argument for singing the whole book of **Psalms** in the worship of God, and nothing else, because it was written in verse, is invalid; and the objection against an evangelical psalmody, based on the assumption that the whole of the **New Testament** was written in prose, is invalid also. And yet had that been the case, it would not have lessened to ourselves, in the smallest degree, the arguments for an evangelical psalmody, obviously deducible from **2 Tim. 3:16**; **Eph. 5:19,20**; **Col. 3:16,17**; and as we have shown, from **Rev. 5:9,10**; **15:2—4**, and **19:1—7**. It is now left with the moderate and discriminating of the different Protestant sects: it is left with **Mr. Reid** himself, and his warmest friends to say, if his interpretation of the seven vials, in the **16th** chapter of the **REVELATION**, some of which he tells us are to be

* The reader may be able to form a tolerably correct judgment on this point, from the following table of chapters, and portions of chapters, adduced by Bishop **Jebb**, as examples of the different kinds of Hebrew poetry.

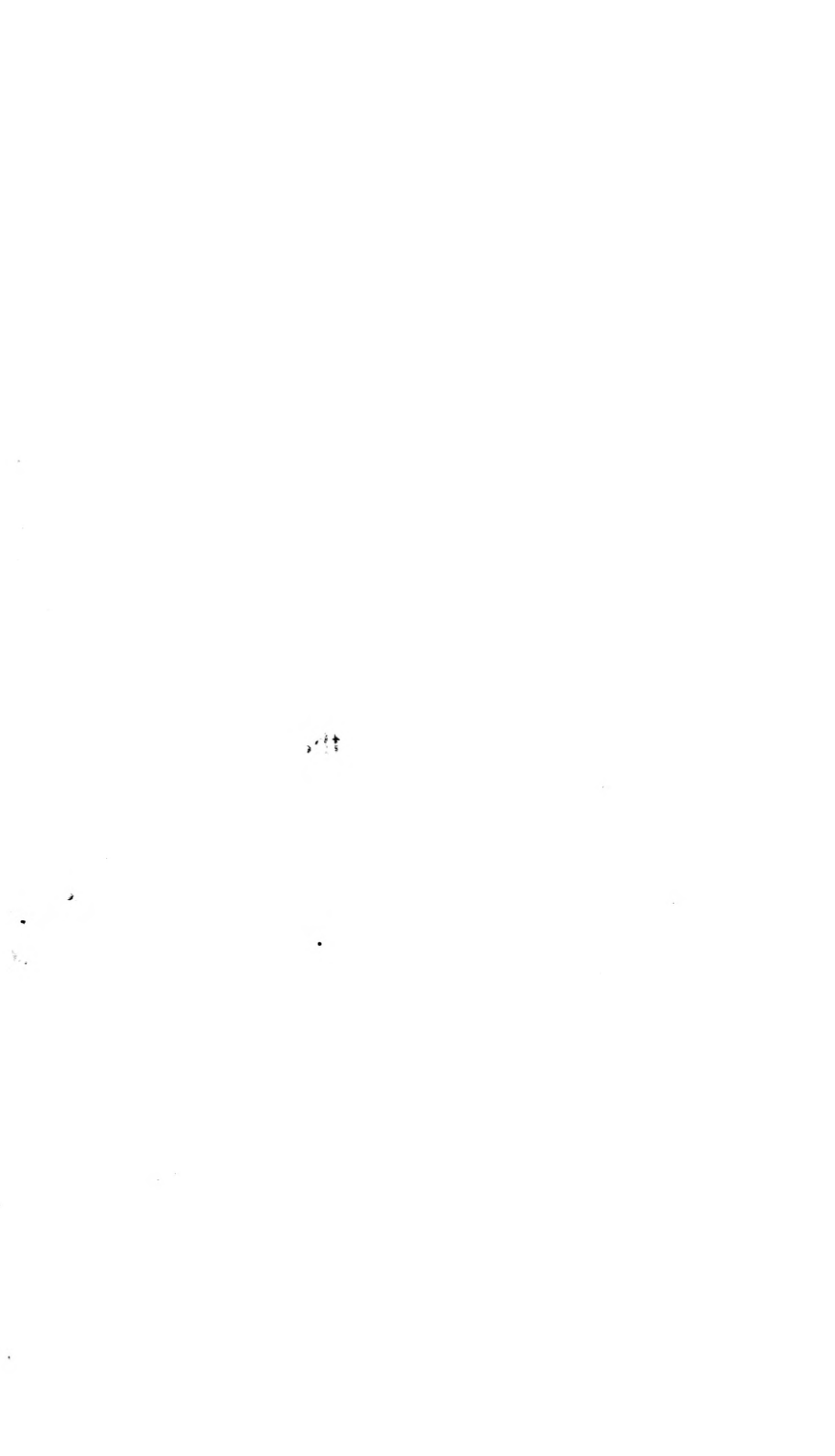
MATTHEW.—The whole of the sermon on the mount, and parts of chapter	16	EPHESIANS, parts of chapter	3
MARK, parts of chapter	6	COLOSSIANS, do.	2
LUKE, do.	19	1 THESSALONIANS, do.	1
JOHN, do.	6	2 THESSALONIANS, do.	1
ACTS, do.	7	PHILEMON, do.	1
ROMANS, do.	6	HEBREWS, do.	7
1 CORINTHIANS, do.	8	JAMES, do.	5
2 CORINTHIANS, do.	3	PETER, do.	1
GALATIANS, do.	1	JOHN, do.	3
		REVELATION, whole of do.	9
		and chapter	18

poured out on the advocates of an evangelical psalmody, and of Bible, Missionary, Tract, and Sabbath School Societies, is not at the same time, impious and ridiculous. Of all the sects who use an evangelical psalmody, and are engaged in the present day in extending the borders of the Redeemer's kingdom, and in suppressing prevailing immorality, there is none against whom the advocates of a Jewish psalmody have directed their arrows more steadily, and with a more virulent aim, than "the Presbyterian church in the United States." By some we have been represented as not only semi-socinians, but semi-infidels, and by others, "virulent enemies of the book of Psalms;" but it remained for Mr. Reid to discover, that some of the vials of the wrath of God are to be poured out upon us without mixture, because we use an evangelical psalmody in the public worship of God. "As far as it is possible," we have endeavored "to live in peace" with our brethren who differ from us on this point. But hitherto we have found it not possible: nothing therefore remains, but in the spirit of meekness to defend ourselves as well as we can. This was our design in writing the three preceding chapters; but as to the validity of the defence, and the spirit with which they are written, it does not become us to say: the reader will judge on those points for himself.

We conclude by just observing, that we never had the most distant idea of writing or publishing any thing on the prophecies until

after we had prepared a reply to Mr. Reid's views on psalmody. As we designed to draw our principal arguments for an evangelical psalmody from a new source—the spiritual songs recorded in the book of **THE REVELATION**—a cursory view of the general prophecies in that book, appeared necessary, for exhibiting those arguments in their full force. In taking this view, the investigation of one prophecy led to the investigation of another, as necessarily connected with it, until finally it assumed the size of this little book. As eight or nine years have elapsed since we published our views of the general prophecies of Daniel and John, in "**THE CHRISTIAN HERALD**," and as the providence of God, exercised over the nations and the church since that time, seemed rather to countenance than run counter to those views, we thought we would republish them, with some additions; with the hope that it might excite others to shed more light on the important subject, and rectify our errors and remedy our defects. For although we firmly believe that our general views respecting the church of God, and her implacable enemy, "*the Man of sin*," are correct, yet we are far from supposing that we may not have erred in details, or in applying some prophecies to past and passing events. Should any then be excited to point out our errors or defects, and shed additional light on the interesting subject, we will rejoice, and consider our labors in writing more than compensated.

THE END.



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